

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 17th January 1891.

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## URIYA PAPERS.

Nil.

## ASSAM PAPERS.

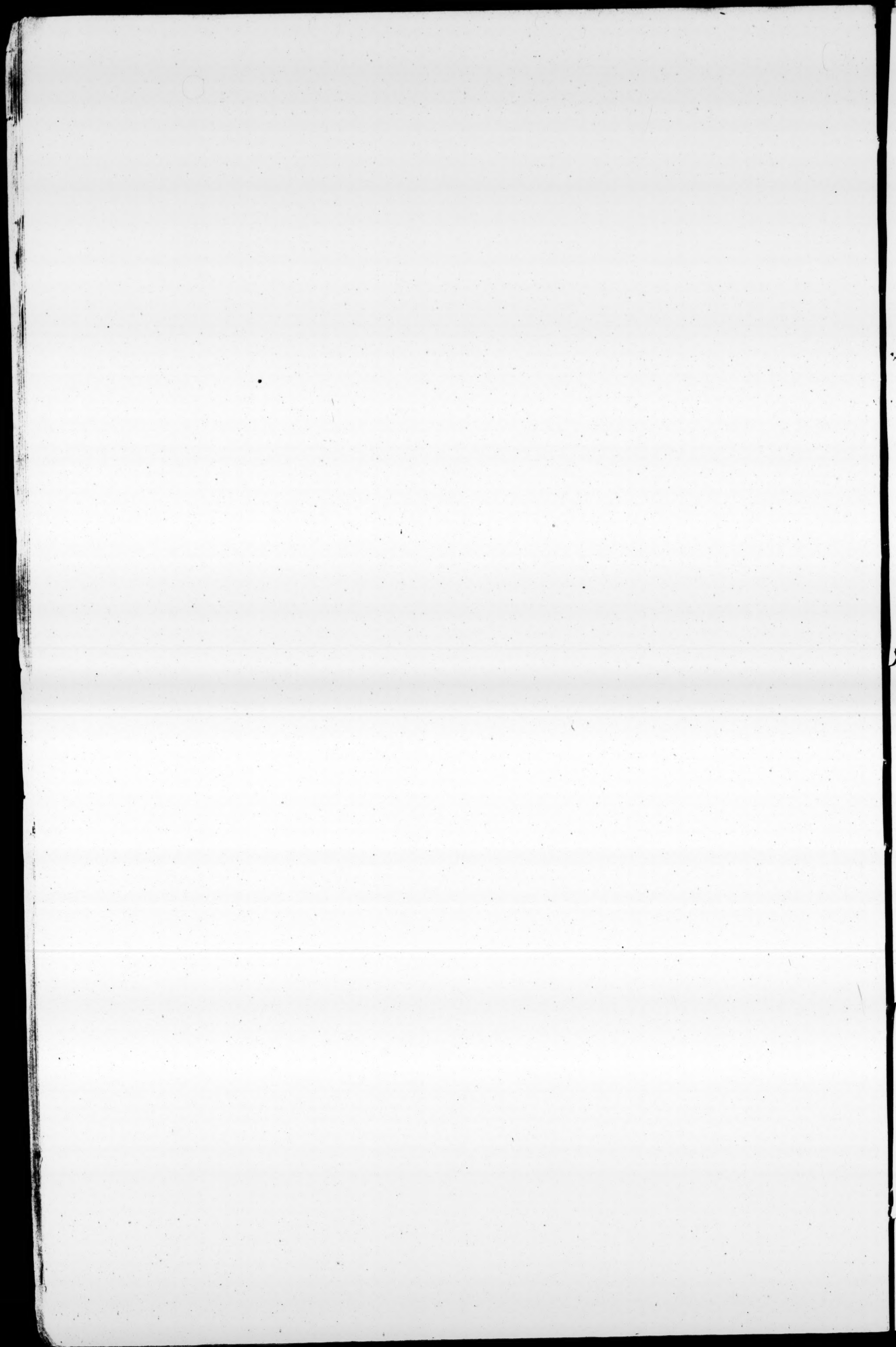
Nil.

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	
2	"Hitakari" ...	Kushtea ...	30	
3	"Kasipore Nibasi" ...	Kasipore, Burrisal ...	.....	
4	"Navamihir" ...	Ghatail, Mymensingh	.....	
5	"Sahayogi" ...	Burrisal	.....	
6	"Uluberia Darpan" ...	Uluberia	.....	
<i>Weekly.</i>				
7	"Bangavasi" ...	Calcutta	20,000	10th January 1891.
8	"Banganibasi" ...	Ditto	.....	9th ditto.
9	"Burdwan Sanjivani" ...	Burdwan	302	
10	"Charuvarta" ...	Sherepore, Mymensingh	500	5th ditto.
11	"Dacca Prakash" ...	Dacca	1,200	11th ditto.
12	"Education Gazette" ...	Hooghly	885	9th ditto.
13	"Gramvasi" ...	Ramkristopore, Howrah	800	12th ditto.
14	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	
15	"Murshidabad Pratinidhi" ...	Berhampore	.....	
16	"Navayuga" ...	Calcutta	...	8th ditto.
17	"Pratikar" ...	Berhampore	600	9th ditto.
18	"Rungpore Dikprakash" ...	Kakinia, Rungpore	.....	8th ditto.
19	"Sahachar" ...	Calcutta	500	7th ditto.
20	"Sakti" ...	Dacca	.....	6th ditto.
21	"Samaj-o-Sahitya" ...	Garibpore, Nuddea	.....	11th ditto.
22	"Samaya" ...	Calcutta	3,806	9th ditto.
23	"Sanjivani" ...	Ditto	4,000	10th ditto.
24	"Sansodhini" ...	Chittagong	.....	
25	"Saraswat Patra" ...	Dacca	300	10th ditto.
26	"Som Prakash" ...	Calcutta	1,000	
27	"Sudhakar" ...	Ditto	2,580	
28	"Sulabh Samachar" ...	Ditto	.....	10th ditto.
29	"Surabhi-o-Pataká" ...	Ditto	700	9th ditto.
<i>Daily.</i>				
30	"Banga Vidya Prakashika" ...	Calcutta	500	9th, 10th, and 12th January 1891.
31	"Bengal Exchange Gazette" ...	Ditto	.....	9th, 10th, & 12th to 15th Jan. 1891.
32	"Dainik o Samachar Chandrika" ...	Ditto	1,500	8th and 11th to 15th January 1891.
33	"Samvad Prabhakar" ...	Ditto	800	8th to 10th and 13th January 1891.
34	"Samvad Purnachandrodaya" ...	Ditto	300	3rd, 4th, 9th, 10th & 12th Jan. 1891.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
35	"Dacca Gazette" ...	Dacca	.....	12th January 1891.



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
HINDI.					
Monthly.					
36	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	20	8th January 1891. 8th ditto.	
37	"Kshatriya Patriká" ... ..	Patna	200		
Weekly.					
38	"Aryávarta" ... ..	Calcutta	800		
39	"Behar Bandhu" ... ..	Bankipore	.....		
40	"Bhárat Mitra" ... ..	Calcutta	1,653	8th ditto.	
41	"Champarun Chandrika" ... ..	Bettiah	.....		
42	"Desí Vyápári" ... ..	Calcutta	.....		
43	"Sár Sudhánidhi" ... ..	Ditto	500		
44	"Uchit Baktá" ... ..	Ditto	4,500		
PERSIAN.					
Weekly.					
45	"Jáum-Jahánomah" ... ..	Calcutta	250	2nd and 9th January 1891.	
URDU.					
Weekly.					
46	"Aftal Alum Arrah" ... ..	Arrah	300	5th January 1891.	
47	"Al Punch" ... ..	Bankipore	.....		
48	"Anis" ... ..	Patna	.....		
49	"Gauhur" ... ..	Calcutta	196		
50	"Raisul-Akhbari-Moorshidabad"	Murshidabad	.....		
51	"Urdu Guide and Darussaltanat"	Calcutta	340	9th ditto.	
URIYA.					
Monthly.					
52	"Asha" ... ..	Cuttack	.....		
53	"Pradíp" ... ..	Ditto	.....		
54	"Samyabadi" ... ..	Ditto	.....		
55	"Taraka and Subhavártá" ... ..	Ditto	.....		
Weekly.					
56	"Dipaka" ... ..	Cuttack	.....		
57	"Samvad Váhika" ... ..	Balasore	205		
58	"Urya and Navasamvád" ... ..	Ditto	600		
59	"Utkal Dípiká" ... ..	Cuttack	444		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
60	"Paridarshak" ... ..	Sylhet	450		
61	"Silchar" ... ..	Silchar	500		





## I.—FOREIGN POLITICS.

The *Sanjivani*, of the 10th January, says that the invitation sent to the Amir to meet the Viceroy at Peshawar will certainly necessitate the expenditure of a large sum of money. India will, however, deem it a blessing if the interview between the Viceroy and the Amir does not result in an increase of the bribe which is given to the latter.

SANJIVANI,  
Jan. 10th, 1891

The Amir of Cabul.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Navayuga*, of the 8th January, cannot believe the *Amrita Bazar Patrika's* statement that the officers of the detective police have taken down the names of the youths who served as volunteers at the last session of the Congress, and that Government has issued a proclamation to the effect that these volunteers will not be at any time permitted to enter the Government service. If any such thing has at all happened, it must be believed to have been owing to the indiscretion of subordinate police officers. But it must be at the same time observed that the leaders of the Congress have not done well by encouraging school-boys to take part in the Congress fuss.

NAVAYUGA,  
Jan. 8th, 1891.

The Congress and the secret police.

3. The *Samaya*, of the 9th January, cannot say how much truth there is in the *Amrita Bazar Patrika's* statement that officers of the secret police have taken down the names of the young men who served as volunteers at the last sitting of the Congress, and that those young men will not be permitted to enter the Government service; but this much is certain, that subordinate police officers often act in the reprehensible way described in the *Patrika*.

SAMAYA,  
Jan. 9th, 1891.

The Congress and the secret police.

4. The *Pratikar*, of the 9th January, says that the whole Indian public will approve of the opinions expressed by Rai Kunjalal Banerji, Bahadur, before the Police Commission on the subject of police reform.

PRATIKAR,  
Jan. 9th, 1891.

Evidence before the Police Commission.

Evidence before the Police Commission.

5. The *Sanjivani*, of the 10th January, has the following on the evidence given before the Police Commission :—

SANJIVANI,  
Jan. 10th, 1891.

Mr. W. H. Ryland's evidence :—

(1) The number of police officers stationed in each district is not sufficient, and it is a matter of regret that the European element of the zillah police is not stronger. (Yes, the cat is at last out of the bag.)

(2) It is also a matter of regret that Europeans are not admitted to the Subordinate Executive Service. The non-admission of Europeans to that service is not only an injustice to them, but it is also prejudicial to the interests of the country itself. (Oh! love for India indeed!)

Mr. A. D. B. Gomess's evidence :—

The last thing he said (and that was, of course, the principal thing he had to say) was that Europeans and Eurasians should be more largely admitted into the police service.

Mr. W. C. Madge's evidence :—

(1) The arrangement vesting so much power in the lower police officers is not satisfactory. A larger number of Assistant Superintendents should therefore be employed. (As a provision for his own community, eh?)

(2) No greater blunder could be committed than appointing graduates of the Universities as inspectors and sub-inspectors of police. (Certainly not; for that would exclude men of his own community wholesale from the police service, they being, one and all, dunces.)



(3) The salaries of chowkidars should be paid from the thana. (Otherwise the thana people would not be able to share in them).

(4) Sub-Inspectors should be selected by the District Magistrates; and for the competitive examination system may be substituted a system of examination of only the selected candidates. (For the competitive examination system will throw great obstacles in the way of men of his own community entering the service through the influence of their sisters, daughters, and aunts).

(5) Is not in favour of the proposal to take Deputy Magistrates from among the B. A.'s of the University or from among the members of the Bar. The door of the Subordinate Executive Service ought not to be closed against the Eurasians and Europeans naturalised in this country. (These last words explain the reason of his not favouring the proposal to take Deputy Magistrates from among pleaders and graduates.)

(6) Knows that the masses more like to be judged by Europeans than by natives. (Experience indeed !)

DACCA PRAKASH,  
Jan. 11th, 1891.

6. The *Dacca Prakásh*, of the 11th January, makes the following proposals on the subject of police reform—

Police reform.

(1) There should be a Superintendent for every division, and not for every district. In a large division there may be two Superintendents.

(2) Police Inspectors should be promoted to Divisional Superintendships and Deputy Magistrateships, and should be allowed higher pay.

(3) There seems to be no great necessity for maintaining the post of Court-Inspector. The duties of this office may well be discharged by junior Government Pleaders. The post of Assistant Superintendent is not at all necessary.

(4) Sub-Inspectors should be recruited from among graduates and outsiders belonging to respectable families, and should be allowed higher pay. As the Sub-Inspectors are the soul of the mofussil police, it is necessary that they should be good and educated men.

(5) Head-constables should not be entrusted with the investigation of cases, except in the absence of the Sub-Inspector and in emergencies. And even then they should only conduct the preliminary enquiry and collect evidence, the charge of recording depositions and taking evidence remaining with the Sub-Inspector.

(6) Constables should be allowed higher pay, and the cost of their uniform should not be deducted from their salary. They must take bribes if they are required to pay their uniform charges.

(7) The power now exercised by the police over the punchayets should be reduced, and the punchayets should have direct communication with the district and subdivisional Magistrates. The Magistrates should require information about mofussil affairs of these punchayets, and not of the police. If the members of punchayets are appointed by Government, and if they are respectfully treated, and if the able and respectable among them receive some sort of titles from Government, the office of punchayet will have greater attraction. The power now exercised by the police makes respectable men unwilling to become members of punchayets. The position of punchayets may improve by the establishment of Union Boards. The punchayets should be entrusted with the collection of taxes.

(8) It is not necessary to allow the chowkidars higher pay than what they now receive. They should be placed under the punchayets, and steps should be taken to prevent their maltreatment by the police.

(9) The chowkidars in the *khas mehal* mouzahs should have *chakran* lands in lieu of salary. The proceeds of the chowkidari tax in those mouzahs should go to Government after the deduction of the commission payable to punchayets and other expenses.



(10) Chowkidars who serve ably and faithfully for a long time should be promoted to constableships.

The changes recommended above will not involve heavy expenditure of money. But Government should not shrink from some increased expenditure if such increase be absolutely required to reform the police, upon which depends the security of life, property and honour—of everything, in fact, that is precious in the world.

7. The *Dainik-o-Samachar Chandrika*, of the 11th January, thus comments on Babu Brahma Nath Sen's evidence before the Police Commission:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 11th, 1891.

1. The writer approves of Babu Brahma Nath's proposal that punchayets should be entrusted with the duty of appointing chowkidars, and that Magistrates should also have control in the matter.

2. The writer also approves of Babu Brahma Nath's proposal that the compulsory muster of village chowkidars at the thana should be discontinued. The chowkidars who muster at the thana simply do the errands of the jemadars, and no good results from the muster system.

3. Babu Brahma Nath's statement that with good and friendly treatment the officials of Government can induce efficient and respectable men to serve as punchayets is approved. On Babu Ambika Charan Maitra's evidence the same paper comments as follows:—

According to this gentleman the punchayets ought to give notice of crimes in the villages to Magistrates by post. But in the opinion of the writer they ought to give such notice to the neighbouring police also.

The Police Commission.

8. The *Bengal Exchange Gazette*, of the 14th January, has the following:—

BENGAL EXCHANGE  
GAZETTE,  
Jan. 14th, 1891.

Englishmen and Eurasians are multiplying in India like bugs. And as the Government cannot bear to see them earn their livelihood by working as coolies, it has become absolutely necessary to deprive the Bengalis of the Deputy Magistrateships and give those posts to Englishmen and Eurasians. The Police Commission has been appointed to accomplish this end. The *Amrita Bazar Patrika*, too, is of this opinion.

That the District and Assistant Superintendentships of Police are maintained with the view of providing do-nothing white men with employment is admitted by Englishmen themselves. A Bengali, however learned, honest and able he may be, can have no claim to the divine posts which are kept as a reserve for worthless Englishmen. Government itself knows very well that all real police work is done by the Native Inspectors, while their European superiors spend their time in shooting and lawn tennis. But it will not still listen to the reasonable prayers of the natives.

What sort of men does the Police Commission consist of? The President is a man who is an inveterate enemy of the Bengalis. He is no other than Mr. Beames, who, in giving his evidence before the Civil Service Commission, cast such aspersions on the native character that the *Sanjivani* was constrained to say that Mr. Beames' mouth discharged the filth of a gutter. Mr. Veasey is another member of the Commission. Mr. Veasey, the author of the Secret Police Circular! The constitution of the Commission clearly foreshadows the result that can be expected of it.

Had the Commission taken the evidence of other native gentlemen besides Babu Kunjalal, it would have found all of them agreeing with Kunja Babu. Did the Commission invite the editors of the leading native journals to give their evidence? If not, then it must be said that the Commission has no other object in view than devising means for depriving the natives of their livelihood.



(3) The salaries of chowkidars should be paid from the thana. (Otherwise the thana people would not be able to share in them).

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3. Babu Brahma Nath's statement that with good and friendly treatment the officials of Government can induce efficient and respectable men to serve as punchayets is approved. On Babu Ambika Charan Maitra's evidence the same paper comments as follows:—

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What sort of men does the Police Commission consist of? The President is a man who is an inveterate enemy of the Bengalis. He is no other than Mr. Beames, who, in giving his evidence before the Civil Service Commission, cast such aspersions on the native character that the *Sanjivani* was constrained to say that Mr. Beames' mouth discharged the filth of a gutter. Mr. Veasey is another member of the Commission. Mr. Veasey, the author of the Secret Police Circular! The constitution of the Commission clearly foreshadows the result that can be expected of it.

Had the Commission taken the evidence of other native gentlemen besides Babu Kunjalal, it would have found all of them agreeing with Kunja Babu. Did the Commission invite the editors of the leading native journals to give their evidence? If not, then it must be said that the Commission has no other object in view than devising means for depriving the natives of their livelihood.



BENGAL EXCHANGE  
GAZETTE,  
Jan. 15th, 1891.

9. The *Bengal Exchange Gazette*, of the 15th January, has the following anent the Police Circular recently issued in regard to the native stage:—

The Police Circular relating to the native stage.

The authorities are most humbly requested to consider in an unbiassed spirit if the circular is not a very unjust and rigorous one, and if it is not calculated to stand in the way of the national progress of the Bengalis. The Bengali stage is a weak and delicate thing. And did it ever represent anything which went against any religion, or against the interests of any particular community? Or did it ever represent any seditious play so as to justify the issuing of this unjust and rigorous circular? There is only one instance on record in which a play, called *Gajadananda*, was represented on the boards of the late Great National Theatre. It was a play containing something like a personal attack; but it may be asked, if in any civilised country a satire or social sketch has ever been represented on the stage which was perfectly free from personal attack. Social satires have never been written in England or in France with the sole object of attacking particular individuals. Why then should India produce such books and represent them on her stage? But then the case of India is very different from that of England and France, for India labours under a foreign yoke and is trampled under the feet of foreigners. The authors of the circular will probably point to the 'Nil Darpan' too; but the 'Nil Darpan' is an attack on a class of men, and if the authorities take objection to it on that ground, it will be well to keep silent and not object to the circular.

That the circular will stand in the way of the national progress of the Bengalis is also clear, for, as Sheridan said, a good drama well represented is a great power; it converts poison into nectar and hell into heaven. No one, in fact, ever questioned the influence of dramatic representation in developing æsthetic tastes. The circular in question will, to be sure, consume all good dramas like wildfire, and will dissuade all good writers from writing dramas, because no one would like to have his book destroyed without a fair trial before a court presided over by competent Judges.

(b)—*Working of the Courts.*

SANJIVANI,  
Jan. 10th, 1891.

10. The *Sanjivani*, of the 10th January, says that a Feringhee *avatar* named C. F. Montriou, has turned up in Monghyr as a Deputy Magistrate. One day he confined a road cess clerk in the prisoner's dock by way of punishment. Another day he confined Maulavi Mahammad Siddiq, a pleader of his court, in the same dock for the offence of interrupting the business of the court by loud talking. Such an indiscreet Deputy Magistrate ought to be severely punished.

Mr. C. F. Montriou, Deputy Magistrate of Monghyr.

(d)—*Education.*

SAHACHAR,  
Jan. 7th, 1891.

The elected Fellows.  
and deserve the honour.

11. The *Sahachar*, of the 7th January, says that both the elected Fellows are able men

NAVAYUGA,  
Jan. 8th, 1891.

12. The *Navayuga*, of the 8th January, has learnt from the *Indian Mirror* newspaper that Sir Alfred Croft intends to give from the Hindu Hostel Fund Rs. 500 as a reward to one of the clerks of his office. Sir Alfred has no power to spend the proceeds of the Hostel Fund in this way. But, then, if he enjoys under the new Lieutenant-Governor the same power which he enjoyed under Sir Stuart Bayley, it will be no wonder if he acts in the arbitrary way described in the *Mirror*.

Sir Alfred Croft and the Hindu Hostel Fund.



The University election.

13. The *Samaya*, of the 9th January, says that the two graduates who have been elected Fellows of the Calcutta University are men of ability.

SAMAYA,  
Jan. 9th, 1891.

The University election.

14. The *Surabhi-o-Pataká*, of the 9th January, has the following on the recent election of Fellows by the graduates of the Calcutta University:—

SURABHI-O-PATAKA,  
Jan. 9th, 1891.

Those who have been elected Fellows are no doubt men of ability. But among the candidates for the Fellowships were many who are better known than those who have been elected. It is for this reason that the result of the election has not given general satisfaction, and many have adversely criticised the elective system itself. But it should be borne in mind in this connection that young men often prove more energetic and efficient than elderly men who have earned a reputation. Besides the electors this time did not know in time the names of all the candidates. These facts sufficiently explain why the result of the election has not been unexceptionable. And if the causes which have brought about this result are removed, the election will no doubt be attended with better results in future.

15. The *Sanjivani*, of the 10th January, says that, though Baboo Haridas Shastri, M.A., Director of Public Instruction in the Jeypore State, was highly commended by the Viceroy for the improvement made in the Education Department of that State under his Directorship, still the Government will not employ natives as Directors of Public Instruction in its own Education Department.

SANJIVANI,  
Jan. 10th, 1891.

(e)—*Local Self-Government and Municipal Administration.*

16. The *Sakti*, of the 6th January, complains of the defective working of the Dacca Municipality. The road from Armanitola to the railway station,

SAKTI,  
Jan. 6th, 1891.

though one of the most important and frequented roads in the town, is not watered or lighted. Want of funds cannot be pleaded as an excuse, when the Nayabazar road and several other roads of minor importance are both watered and lighted.

17. The *Banganivási*, of the 9th January, says that the last election in the Baduria Municipality in the 24-Per-gunnahs, very much disappointed the rate-payers of Arbelia, ward No. 2. Although an eligible person was presented for election by the rate-payers and a sufficiently large number of votes were forthcoming in his favour, still the Deputy Magistrate, Baboo Trailokya Nath Sen, rejected his candidature on a trivial plea, and got Baboo Ramtaran Mitra elected as the Commissioner. Baboo Ramtaran Mitra is private tutor to the Deputy Baboo's sons, and is the second teacher of the Basirhat Municipal School. Baboo Ramtaran was on a previous occasion employed to supervise certain municipal works, which he did in a most unsatisfactory manner. Baboo Ramtaran is expected to be a failure as a Commissioner, and the rate-payers of ward No. 2 have therefore submitted a petition to the District Magistrate objecting to his election.

BANGANIVASI,  
Jan. 9th, 1891.

(g).—*Railways and communications, including canals and irrigation.*

18. A correspondent of the *Dacca Prakash*, of the 11th January, complains that the Dacca District Board has yet taken no step to make the Nadua *khal* navigable throughout the year by deepening it, although it fully realises the necessity of making the *khal* so navigable. The Sahebghata *khal* cuts the road from Noakhally to Taktakhally. Since the establishment of steamer communication between Barrisal and Noakhally that road has become a very

DACCA PRAKASH,  
Jan. 11th, 1891.



important public road in the district, and is used by people coming from Calcutta. This *khal* is the only obstacle in the way of travelling by carriage all the way from Jahajghat to the town. There being only a bamboo bridge over the canal, people travelling in carriages have to wait for a long time before they and their carriages can be ferried over. A stout wooden plank should be placed over the *khal* or a pucca bridge should be constructed over it.

## (h)—General.

SARASWAT PATRA,  
Jan. 10th, 1891.

19. The *Sáraswat Patra*, of the 10th January, says that it seems rather absurd that Government servants should not be allowed even to look on the

The Congress circular.

proceedings of the Congress. If it be bad to look on the Congress with one's eyes, it must also be bad to take its name on one's tongue and to hear its name in one's ears.

DACCA PRAKASH,  
Jan. 11th, 1891.

20. The *Dacca Prakash*, of the 11th January, approves of the majority of the recommendations made by Mr. A. C. Sen in his report on land and crops in the Dacca Division. The recom-

Two proposals of Mr. A. C. Sen for the Dacca Division.

mendation that Government should prevent those disputes among zemindars which arise out of the question of the possession of alluvial lands and whose number is very large in the Dacca Division, on account of the constant shifting of the channels of the main streams, by vesting Collectors with the power of settling such disputes summarily and by maintaining an officer for the purpose of preparing maps every year of such shiftings of channels, is a remarkably good one. One, however, fails to discover the importance of another recommendation of Mr. Sen, namely, that as the trade of that division is mostly a river trade, Government should keep the banks of rivers and canals clear, for tow-paths for the men who pull boats by ropes. The banks of rivers and canals are already clear in consequence of the constant use thereof by the pullers of boats.

DACCA PRAKASH.

21. The same paper has the following about the circular issued by Sir Charles Elliott prohibiting the attendance of Government servants at the Congress even as spectators :—

The Government circular about political meetings.

Who shall say that this small circular will not agitate the whole Indian community? We knew Sir Charles Elliott to be a very quiet, gentle and liberal minded man. But this circular that he has issued has rudely shaken this belief of ours. It is not known whether the Lieutenant-Governor has issued this resolution at the direction of the Government of India or of his own motion. The whole country has been deeply grieved and rendered extremely uneasy by this illiberal act of the Lieutenant-Governor. It is a matter of sorrow, as well as astonishment, that a liberal and powerful Government like the British Government should take a rope for a snake and the rustle of dry leaves for the tramp of sepoys. Does Government distrust the people so much? The weapon hurled upon the natives by the Lieutenant-Governor is no new one. It is only an old weapon, sharpened for fresh use.

## III.—LEGISLATIVE.

SAHACHAR  
Jan. 7th, 1891.

22. The *Sahachar*, of the 7th January, says that the objections to early marriage urged by doctors are not groundless ones. But society protests against

The age of consent.

any interference with its marriage customs, and the Government too is of opinion that it is not right to interfere in these matters in the absence of elected native representatives in the Council. As a matter of fact, girls



belonging to the Brahmin, Vaidya and Kayastha castes are now generally married at 13 or 14. Education is making rapid progress among native females both in the town and in the mofussil. When the people themselves feel that something [should be done to improve their physique, no recourse need be had to legislative interference.

23. The *Samaya*, of the 9th January, refers to the appointment of the Maharaja of Bettiah to a seat in the Bengal Legislative Council, and observes as follows:—

The Maharaja of Bettiah in the Bengal Council.

SAMAYA,  
Jan. 9th, 1891.

The writer is always glad to see the descendants of native princely families appointed to such high offices. But considering the present low state of their education and culture, no good can be expected from such appointments. Besides, as most of the Rajas are men who are anxious to curry favour with the rulers, the appointment of the Maharaja to a membership of the Bengal Council has not given satisfaction to the writer.

24. The *Bangavasi*, of the 10th January, says that in preparing a Bill for raising the age of consent Government has been misled by a serious misconception regarding the Hindus. The misconception consists in thinking that only the marriage institution of the Hindus is intimately connected with their religion and society, and that cohabitation between husband and wife has nothing to do with either religion or society. The authorities could not, indeed, commit a greater mistake than this. The *punarvivaha* or *garbhadhan* ceremony is one of the ten principal ceremonies (*sanskars*) of the Hindus. It is, in fact, the first of these ten *sanskars*, and it is most intimately and inseparably connected with Hindu religion and society. The ceremony has to be performed immediately after the first menstrual flow. If, therefore, the Bill is passed into law, and a Hindu girl attains puberty before her twelfth year after the passing of the Bill, certainly her *garbhadhan* ceremony will remain unperformed, and she will incur religious demerit. That will be a serious thing indeed. Let the Hindus awake from their sleep, and remove the misconception the Government is labouring under, or their religion will certainly be interfered with.

BANGAVASI,  
Jan. 10th, 1891

25. The *Saraswat Patra*, of the 10th January, says that those who declare that the Secretary of State has directed the Government of India to raise the age of consent say at the same time that the weight of opinion in this country is in favour of such raising of the age of consent, and that the opposition to the measure, which proceeds from a feeble and injudicious minority, may well be disregarded by Government. The fact is that the majority of men in this country are opposed to such raising of the age of consent. Even those who would like to see early marriage abolished from the country this very moment do not think it judicious to resort to legislation for the purpose, and many of those who once tried hard before to have the age of consent raised have now changed their opinion. The attempt to prove the unacceptability of this measure to the majority of people in this country should not be given up so long as Government does not thoroughly realise that fact.

SARASWAT PATRA,  
Jan. 10th, 1891.

26. The *Sanjivani*, of the 10th January, thanks the Government for the Age of Consent Bill. The Government will now partially expiate the sin committed by it by fixing the age of consent at 10. The proposed law will not interfere with the age of marriage of Indian girls. Those girls may still be married even when in their mothers' wombs, and Government will not object to such marriage. The Indian public should clearly understand that Government will not interfere in the social institutions of the people, and will not therefore fix by law any minimum marriageable age.

SANJIVANI,  
Jan. 10th, 1891.



Government possesses the power to alter any existing law which in its opinion requires to be altered. Ten years is the present age of consent in the case of married girls, but Government is now fully convinced that cohabitation with a girl of 10 often produces fatal consequences to her. It therefore proposes to raise that age to 12, a very reasonable proposal, and to which nobody should object. A girl of 10 years is quite an infant. Government will not object to her marriage, but it proposes to punish her husband if he cohabits with her before she has attained the age of 12. Such punishment will benefit the community, for cases have been known in which child-wives of 12 have died of inability to bring forth children, and in which child-wives below 10 have died of the violent effects of premature cohabitation. No civilised Government can look quietly on when such horrible occurrences take place within its dominions. It is really the duty of the English Government to prevent the possibility of such occurrences.

Government has certainly won the gratitude of the Indian people by resolving to raise the age of consent as between husband and wife. But if it leaves the other part of the section in the Penal Code, namely, that relating to the age of consent in the case of unmarried girls, in fact, and allows girls of 10 years of age to be defiled with impunity, it will not certainly deserve the name of a civilised Government. A girl of 10 years is not capable of giving her consent rightly in a matter of such grave importance to her. The age of consent as regards unmarried girls should therefore be raised to 21 years. Not one among the various Indian communities will object to this. Nay, every one of them will bless the Government for doing it. Yesterday (9th January) the Bill for the amendment of section 375 of the Indian Penal Code was to have been introduced in the Supreme Legislative Council. Whether it included the question of raising the age of consent in the case of unmarried girls is not yet known. If it did, well and good; if it did not, Government ought to be forced to take some step in that direction, for religion, morality, society, and civilisation are all alike decrying this most hateful section of the Penal Code.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 11th, 1891.

27. The *Dainik-o-Samachar Chandrika*, of the 11th January, has the following on the Age of Consent Bill, now before the Viceregal Legislative Council:—

There is indeed time for agitation and discussion, but there is no hope that such agitation and discussion will lead to any result. The order has come from England, and the object of that order is to revolutionise the marriage system of the Hindus. The Governor-General says:—"Let the evil custom of early cohabitation be abolished at present." Everybody should notice this expression "at present." We know what will take place hereafter. According to the sastras, the *garbhadhan* ceremony has to be performed whenever a married girl first commences to menstruate. If that ceremony is not performed, the *garbha* (conception) of the girl becomes tainted and impure, and no son or daughter born of that or any subsequent *garbha* will be considered pure according to the sastras. According to those sastras, a son born of a woman in whose case the *garbhadhan sanskar* (ceremony) was not performed has no right to offer *pindas* to his ancestors. In the opinion of all true Hindus the performance of the *garbhadhan* ceremony is obligatory upon all. The English rulers cannot make light of this *sanskar*, which has been performed from time immemorial, simply because the Baboo-Hindus make light of it. *Garbhadhan* must be performed after the first menstruation. *Garbhadhan* means the first cohabitation enjoined in the sastras. And that official of Government is certainly mistaken who does not see that the prevention of the cohabitation enjoined in the sastras will have the effect of dealing a blow to the Hindu religion.



And he is grossly oppressive and *prajapidaka* (tyrannical to his subjects) if he does not take the matter in its true light, even when it is explained to him. It is the injunction of the Hindu sastras that married girls must cohabit with their husbands on the first appearance of their menses, and all true Hindus must implicitly obey that injunction. And he is not a true Hindu who does not obey it. And the officials of Government who accept as correct the views of those men who, though Hindus by birth, behave like non-Hindus, must be considered *prajadrohi* (faithless to the subject). The rulers ought not to do anything that may have the effect of dealing a blow to the religion of even a single subject. But any increase of the age of consent will have the effect of dealing a blow to the religion not of a small number of Hindus, but of innumerable Hindus. The officials of Government would have the public to understand that they are not injuring any religion, or any custom based on religion. But a blow will certainly be dealt to the Hindu religion if the age of consent is fixed at 12. The first menstruation does not occur until the age of 10, and it either actually occurs, or is likely to occur, after that age. And if one girl in a lakh, or even a crore, menstruates before the age of 12, it must be admitted that by raising the age of consent to 12 the rulers will be interfering with the religion of the Hindus. They have no right to plunge even one girl in sin and to make the children even of one girl impure. But everyone knows that hundreds of girls menstruate before the age of 12; and if the age of consent is fixed at 12, the *garbhas* (conception) of hundreds of girls will be tainted and impure. And the thousands of children who will be born of these impure *garbhas* will become impure and lose their right to offer *pindas*. Just think, what a disaster the English rulers contemplate doing. If a married girl does not cohabit with her husband after her first menstruation, the demerit arising from the omission is of the same nature as the demerit of menstruating before marriage. And the rulers have not the right to make even one girl incur such demerit. But not one or two, but innumerable, married girls will incur such demerit if the age of consent is forcibly raised by legislation. For (under the proposed law) the *garbhadhan* ceremony will not be performed in the case of a girl who menstruates before the age of 12, and consequently her *garbha* will be tainted for ever.

Fasting on the 11th day of the moon (*ekadasi*) to the extent of taking not even a drop of water is a cruel custom, and many weak-bodied widows very nearly die through observing it. It is prescribed neither in the Grihya sutras, nor in the Upanishadas, nor in the Manu Samhita, but it is prescribed in a small Tatva of Raghunandan. The custom should be therefore abolished, and a provision inserted in the Penal Code for putting it down. And those very men who are now clamouring for an increased age of consent will a few days later make use of the above argument for the abolition of the *ekadasi* fast. And our rulers, who are not Hindus, are moving in this matter on the representations of such men. The observance of the *ekadasi* fast may cause the death of one or two Phulmanis, for it is not proper to take it for certain that no sickly woman can die through observance of the *ekadasi* fast. That so much agitation about increasing the age of consent has taken place is simply because a Phulmani has died from the effects of cohabitation with a Hari Maiti, and there will be a similar agitation if another Phulmani dies through the observance of the *ekadasi* fast. In that case the guardian of the widow who dies will be arraigned before the High Court and pronounced guilty by Baboo jurors. There will then be an outcry in the ranks of the social reformers, and Anglo-Indian editors will try heart and soul to get the *ekadasi* fast abolished. There will be agitation in England, and speeches against the *ekadasi* fast will be delivered in a special conference of the Baboos. A Raghunath of Madras will write an essay on the subject, and



a Ranade of Bombay will join the rank of the reformers, and then there will be quite a rage for social reform. As it is now said on the authority of the Smritis, Puranas, Vedas, and Upanishads that there should be no cohabitation with girls of less than 14, 15 or 16 years of age; as it is now said on the authority of *Susruta Samhita* that no girl ought to cohabit with a man before she is 16, so it will be then said on the authority of the Smritis and Puranas that there should be no *nirambu upavasa* (fasting to the extent of not taking even a drop of water) on the 11th day of the moon, that there is nowhere any injunction for the observance of this murderous *vrata*, and that such fasting has been prohibited in the *Susruta Samhita* on account of its tending to shorten life. And when there will be this agitation on all sides, another Malabari will go to England and agitate there for the abolition of the *ekadasi* fast. And then the phenomenal philanthropists of England will again take up the matter, and the Governor-General and the Law Member of his Council will gird up their loins for the work of abolishing the *ekadasi* fast. An attempt is now being made to change the rape section of the Penal Code; then an attempt will be made to change the sections relating to murder by including therein the *ekadasi* fast. How can we believe that those who can raise the age of consent on the pretext of one or two married Phulmanis will not on the pretext of one or two widowed Phulmanis provide for the abolition of the *ekadasi* fast by means of an act of the Legislature?

And why the *ekadasi* fast alone? There are many other acts which are sinful in the eyes of Christian officials and un-Hindu Baboos. In the opinion of these, the *chaturmasya vrata* is a great crime, because those that perform it may die by living on half rations for four months. It is also a great crime to bathe early in the morning in the months of Kartik and Paus, for such bathing may bring on high fever, and consequently death. It is also a great crime to go on a pilgrimage to the shrine of Jagannath in the hot weather, for those who go on such pilgrimage may, and as a matter of fact do, die of cholera and sunstroke. And how shall we believe that these things, which are heavy crimes in the opinion of un-Hindu people, will not be forcibly put down by legislation?

In portions of Bengal the custom prevails of taking dying men to the bank of the Ganges. In other parts of India this custom is considered a crime, while un-Hindu people place it in the same category with *suttee*. The Babus are anxious to have the custom abolished, and there has already been some talk about it in the High Court in Umesh Ghosh's case. We said, when that case was tried, that in future the Hindu custom of taking dying men to the bank of the Ganges would be stopped with the help of the Penal Code. We also had our apprehension, after the case of Hari Maiti, that an attempt would be made to raise the age of consent with the help of the Legislature. Blows will be gradually dealt to many Hindu customs. If the English can get a pretext once, they will manage to get pretexts many times in future.

Hindu customs and Hindu practices should be seen with a Hindu's eyes. It should also be borne in mind that from time immemorial custom has varied with place and locality, and those alone among the rulers shall be popular who will note this. The raising of the age of consent to 12 will ruin Hindu society, and the Hindu society of Bengal in particular. We have no knowledge of the other provinces, but we have a sufficient knowledge of Bengal. And in Bengal many girls commence to menstruate after 10 and before 12, and some even conceive before 12, and that some menstruate before 12 even though they are not married. The English and the Babu scientists will say that it is neither proper nor natural for girls to menstruate before 12, and that they should cohabit with their husbands after 12, or wait till a later age. For otherwise the children that will be born will be weak, and their mothers will be sickly and short-lived.



Some of them will also invoke the authority of the *Ayurveda* (Hindu Medical Science). But everybody must admit that now-a-days many girls menstruate before the age of 12. The law of percentage does not apply in matters of religion. The argument that because in the subdivision of Tumlook not even one widow in a hundred observes the fast of *nirambu ekadasi*, therefore that fast should be abolished in that subdivision is of a kind which cannot be used in matters of religion. In the Tumlook subdivision, if a lakh of widows eat fruits and roots on the *ekadasi* day, and if only one widow observes the *nirambu* fast, then for that one widow alone that fast will have to be maintained in that subdivision. In the same manner, if only one girl in, not a thousand, nor a lakh, but a crore, menstruates after the age of 10 and before the age of 12, then all obstacles in the way of the performance of the *garbhadhan* ceremony, and cohabitation with the husband in her case will have to be removed. These adoption of the percentage rule in such a case will make the rulers guilty of gross faithlessness towards their subjects. The Hindu prizes his religion above even his life. The Babu scientists say that it is improper for a girl to cohabit with her husband before 12, for children born of such cohabitation are weak, sickly and short-lived, and she herself becomes weak and sickly, and may die a premature death like Phulmani. And the English, who profess a different faith from that of the Hindus, also say the same thing. Our sastras, on the other hand, enjoin that *garbhadhan* must be performed whenever a girl first commences to menstruate, and unless this is done her *garbha* will become impure for ever, and all children born of such *garbha* will also be impure, and not one of them will possess the right of performing the *sradh* of his father. The true Hindu says:—I would rather be satisfied with short-lived children than have children who are impure and who have lost their right of performing their father's *sradh*. The English rulers, whose religion is different from that of the Hindus, say:—With the aid of the law we will give you children who are impure and who have no right to perform the *sradh* ceremony; but we will on no account give you short-lived children. We will bestow no thought on the question of your welfare in the next world; we will think of your welfare only in this world. That is to say, the English are trying to reform Hindu society by plunging the Hindus in sin with the help of the law. Just think what this means.

28. The *Dainik-o-Samachar Chandrika*, of the 12th January, makes the following further remarks on the Age of Consent Bill:—

The Age of Consent Bill.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 12th, 1891.

The speech which the Hon'ble Sir Andrew Scoble made in asking for leave to introduce his Bill, and the way in which the Governor-General himself supported the Bill, make it clear that when the Bill has been introduced in the Council it will be passed into law. Every one of the members of the Council will no doubt take his share in the discussion over the Bill, but it seems that the task of opposing it will fall upon the Hon'ble Sir Ramesh Chandra Mitra alone. The Hon'ble Mr. Nulkar belongs to the party of Raghunath Rao, and is a social reformer of the extreme type. We expect no opposition from the two Mahomedan members. We also expect opposition from the Lieutenant-Governor, Sir Charles Elliott, for His Honour no doubt knows, or ought to know, that great difficulty will arise in Bengal if the age of cohabitation is fixed at 13. The whole Hindu community should make arrangements, without a moment's delay, for strengthening the hands of the Hon'ble Sir Ramesh Chandra Mitra, and for supplying additional information to the Lieutenant-Governor with a view of enabling His Honour to see that any increase of the age of consent will produce a revolution in Hindu society. We wish to see India convulsed with agitation within a week. An attempt to prevent the contemplated mischief should be made, and that whether such attempt yields any result or not. Every



Hindu will incur sin if he does not make the attempt. It ought to be shown to the legislators and the officials of Government that their proposed law regarding cohabitation has not the approval of Hindu society; that Hindu society in Bengal is strongly opposed to the proposal; that, according to the sastras followed by the Hindu community of Bengal, the age of cohabitation can on no account be raised; and that, so far at least as Bengal is concerned, Government ought to recognize the authority of the sastras, which are respected and followed by the Hindu community of this province. The Hindus of Bengal have not the least doubt that the opposition of the Hon'ble Sir Ramesh Chandra Mitra is based on good reason, and is in accordance with the sastras. But it will have to be shown, by means of innumerable protests coming from innumerable meetings convened all over the country, that the Hindus of Bengal fully support the view of the Hon'ble Sir Ramesh Chandra Mitra, and that the whole of the Hindu community of Bengal will be offended and alarmed if his opposition is disregarded. Protest, protest, and nothing but protest. The disease we have to cope with is of a dangerous character, and steps must be taken to procure medicines which will remove it. And even if the medicine does not take effect, there will be consolation in the thought that an attempt to cure the disease has been made, and the sin of not doing anything has not been therefore incurred. Reference is then made to Sir Andrew Scobb's speech, and the following remarks are made:—

Pundit Sasadhara Tarkachuramani said in an article published in the *Bangavási* newspaper that a Hindu incurs gross sin by cohabiting with his wife before she has commenced to menstruate. But he said nowhere that Hindu girls do not menstruate before 12. We cannot say whether or not Government will appoint doctors in every quarter of a town or village for the examination of girls, if the law, without fixing any age limit, simply provides that no girl should be considered fit for cohabitation with her husband before she has commenced to menstruate. But the writer would have said nothing if that had been the law proposed. But no. Here is a ruinous proposal, here is a desire to ruin the *Dharma* of Hindu girls. The Law Member says, on the strength of a wrong interpretation of Tarkachuramani's words, that as immature cohabitation (*valya sahavasa*) is prohibited in the sastras, the Government has the right to stop it by law even if it prevails anywhere in the country. But we will show that what the Law Member considers immature cohabitation is not really such. Such cohabitation as is considered immature by the Hindus prevails in no Hindu community. Cohabitation before the occurrence of menstruation is prohibited, but it is obligatory after its occurrence. And it makes no difference, in the opinion of the Hindus, whether the first menstruation occurs at 11 or at a later age. *Garbhadhan* must be performed on the appearance of the menses. What is immature cohabitation in the opinion of the Law Member is not such in our opinion. What is immature cohabitation in our opinion prevails nowhere. Where no offence exists, there no law is needed for its prevention.

Though many are for raising the age of consent to 14, the Law Member is for the present satisfied with raising it to 12. For he says that in many places in India cohabitation does not take place before that age. In a memorial coming from Poona protesting against the proposed law, it is reported to be stated that as in this country cohabitation does not take place before 12, there is no necessity for the proposed law. The Law Member says that in Madras and the Punjab it is the general practice to cohabit at 12. We cannot say what is the practice in Bombay and other places, but we can fearlessly say that in Bengal girls menstruate before 12, and so cohabitation takes place before that age. To raise the question of age in this connection, as has been done by the people of Bombay and other places, is, in our opinion, foolishness. As regards the age-limit of catamenia, medical testimony



should not be relied upon. The Dharma Sastras have no connection with the science of medicine. In the *Charak Samhitá* (a celebrated Hindu medical work), for instance, beef has been prescribed as an article of diet; but should beef be, on that account, included in the category of a food article for Hindus?

29. The *Grámvási*, of the 12th January, says that it is a matter of rejoicing that Government proposes to raise the age of consent. Fussiness people have raised

The age of consent.

the outcry that this will lead to the abolition of the Hindu religion, and do away with the Hindu practice of second marriage after the commencement of the menses. But this outcry is wholly unwarranted. The Viceroy has distinctly declared that he will in no way interfere with the marriage customs of the Hindus, but will only raise the age of consent from 10 to 12. As a matter of fact, girls do not begin to menstruate before 12. How will, then, the practice of second marriage be abolished if the age of consent is raised to 12? Can any man worthy of the name think of cohabiting with a girl under 12? The Hindu religion does not surely sanction such a thing. What Government proposes to do will therefore be in conformity with the Hindu religion.

GRAMVASI,  
Jan. 12th, 1891.

30. The *Dainik-o-Samáchár Chandriká*, of the 13th January, makes the following further remarks on the Age of Consent Bill:—

The Age of Consent Bill.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 13th, 1891.

Under the proposed law, even if a husband is proved to have cohabited with his married wife before she had completed her 12th year—nay, when she wanted only one day to complete her 12th year, he will be convicted of rape and sentenced to transportation for life. A Hindu can easily realise from this what a fearful object the new Bill has in view. Neither the Governor-General nor the Law Member of his Council is a Hindu, nor have they the heart of a Hindu, and so they are unable to realise the dreadful nature of the proposed law. If they had realised the real nature of the proposed law, they would not have thought of passing a measure so unjust, so irreligious, and so severe.

Every Hindu approves of the sound reasoning which the ex-Judge of the High Court employed on the day the Bill was introduced in order to demolish the unjustifiable arguments of the Hon'ble Sir Andrew Scoble. And the writer has not the least doubt that, when the battle of discussion shall take place over the Bill in the Legislative Council, he will employ the sharpest weapons of solid logic and come off victorious at least in the eyes of the Hindus. But the rulers are not themselves Hindus, and there is no other Hindu Member in the Council save Sir Romesh Chunder. That Mr. Nulkar of Bombay is not a representative of the Hindu community was proved on the day the Bill was introduced. The writer has no hope that, even if victorious in debate in a Legislative Council consisting of un-Hindu members, the Hindu Ramesh Chandra will be able to carry his point and be able to prevent the passing of the proposed misnomer of a law. The writer is prepared for the threatened mischief, and asks his readers too to prepare themselves for it, for he has no hope that he will succeed in convincing the un-Hindu members of the Council of the unjust and sinful character of the proposed measure.

The mover of the Bill says that under the existing 10-year law no distinction has been made between a husband and any other person; and as this has given rise to no objection within these 30 years, the husband must, under the proposed 12-year law, be placed in the same category with any other person. But this is not sound reasoning. As 10 is different from 12, so the 10-year law is different from the 12-year law. You can make any law you like for unmarried girls. And though there are in the Penal Code a good many provisions restraining people from illegal cohabitation with



unmarried girls, still the writer will not object to see one more such provision enacted, for such a provision will not interfere with the Hindu religion.

It is now needless to discuss whether it was proper to place the husband in the same category with any other person under the 10-year law, and it will suffice for the present to say that in the proposed 12-year law the husband should not be placed in the same category with other persons. It is clearly stated in the Sastras that a girl may menstruate after her 10th year, and it is for this reason that a girl above 10 years of age is called in the sastras *rajasvala* (one having menses). This does not mean that every girl actually becomes *rajasvala* after her 10th year: it means that she may become such after that year. That being the case, the passing of the existing law, prohibiting husbands from cohabiting with their wives before the completion of their 10th year, naturally gave rise to no objection. As girls do not menstruate before 10, and as cohabitation even by a husband with his wife before she has commenced to menstruate is prohibited in the sastras, why should the prohibition of cohabitation before the 10th year give rise to any objection? But it cannot be so in the case of the proposed 12-year law. For many girls do, as a matter of fact, menstruate, and many may menstruate at 12; and as cohabitation upon the first occurrence of the menses is obligatory, and its omission is a grave sin, the husband under the proposed law cannot possibly be placed in the same category with any other person. Religious merit instead of demerit will result from the application of the proposed law to persons who are not husbands; but gross religious demerit will result from its application to husbands. This shows that the husband cannot be placed in the same category with the not-husband. The writer is concerned only with *dharma*. And it is the Hindu's duty to oppose, heart and soul, any law which is calculated to deal a blow to his religion, or to any custom based on his religion. And if he does not perform this duty, he will be drowned in a sea of sin.

The mover of the Bill says that the rulers are bound to enact laws whenever the necessity for the same arises. The writer admits this. But is it not a fact that the rulers of the country plead necessity for legislation at every step, when, in the opinion of the ruled, no such necessity exists? In the opinion of the people there was no necessity for the abolition of the import duties, and yet the rulers held that such necessity had arisen. And the same might be said of the Arms Act and the Press Act.

As regards the present occasion, if the Governor-General and his Councilors had been Hindus, or had discussed the subject of the new Bill in a Hindu spirit and from a Hindu standpoint, they would not have seen any necessity for the proposed law. The opinions of those on whose representations the Viceroy and the Law Member have realised the necessity for the new law have not the approval of Hindu society, and that society is not prepared to accept as authoritative the interpretation of the Sastras made by those men. The Hindu community does not apprehend the same mischief as these men from leaving the law on the subject unaltered. Nor does the Hindu community expect the same benefit from the passing of the proposed law as these men do. On the other hand, that community apprehends from the passing of the law mischief which these men do not apprehend. For these and various other reasons, what the rulers consider necessary is considered unnecessary by their innumerable Hindu subjects.

The proposed law is inseparably connected with the question of religion. And if the rulers pass it by force, the people will have to bear the infliction, however unbearable it may be. The vicious law will make it difficult for the Hindus to lead their life as they are now leading it; but they will nevertheless, be, of necessity, obliged to respect that law. The Hindus are an inoffensive people, who obey implicitly even the illegal and oppressive commands of their rulers. They are not like the people of England, and they



have no Wat Tylers among them. And so, if on the strength of the proposed law, some haughty Judge attempts to oppress a Hindu girl, no Hindu blacksmith will shatter his head with a blow of his hammer. The Hindus can suffer oppression without protest. But it will on that account be wrong to suppose that because there is no protest, therefore there is no oppression. It is true that the raising of the age of consent to 12, and the placing of the husband in the same category with the not-husband, will produce no rebellion in the country, but the hearts of innumerable Hindus will be broken, and the fire of discontent will burn therein.

31. The *Bengal Exchange Gazette*, of the 14th January, has the following:—

The Age of Consent Bill.

India has now become a land of many laws. Hari Maiti suffered punishment, and in so doing paved the way for the punishment of all the girls in the country; and all that now remains to do is to pass a law for the purpose of exercising control over the sexual intercourse of parents. A law should also be passed putting restraints upon the sexual intercourse of the reformers with their wives. For this purpose Her Majesty should establish barracks (Jamai bariks or barracks for sons-in-law) all over the country, in which the reformer Babus should be kept like impounded cattle, and which they should be allowed to leave only on fixed days. This ought to be done at any cost, or the country will be undone. Funny things will no doubt now occur, for no one need wait to see the result that the passing of the Bill for raising the age of consent will produce. Those who are outcastes themselves are naturally anxious to see others lose their caste, and thus swell their own flock.

32. The *Dainik-o-Samachar Chandrika*, of the 14th January, says that both the Viceroy and the Law Member have expressed themselves to the effect that

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the Age of Consent Bill, if passed into law, will prevent premature cohabitation and not early marriage. But the means which are being adopted to prevent premature cohabitation will in practice lead to the prevention of early marriage.

If instead of fixing, as it has done, an age limit, the proposed law had merely prohibited cohabitation with a girl who has not had her first menses, the prohibition would not have probably amounted to an interference with early marriage. But the Bill says that cohabitation with a girl before she has passed her twelfth year is unlawful, even if she menstruates for the first time and has regular menses. There can be no doubt that such a law will prevent early marriage. Considering that a married girl who has had her menses will not be entitled under the law, before her thirteenth year, to cohabit with her husband, and that if she does so she will break the law and put her husband into serious trouble, where is the man that will, with a knowledge of these things, give his virgin daughter in marriage? And who, again, shall come forward to marry such a girl?

Considering that a girl, even after her marriage and after she has had her first menses, will be unable, owing to the law's tyranny, to undergo the *garbhadhan* ceremony, it will be all the same whether she is married or kept unmarried. It is the fear that a girl may have her menses before her marriage and may thus become unfit for *garbhadhan* that makes the Hindu marry his daughter before she has passed her tenth year. For, according to the *shastras*, the appearance of the menses is a probability immediately after a girl has passed the tenth year of her age.

"A girl in her eighth year is Gauri herself, in her ninth she is Rohini, in her tenth she is said to be a kanya; after that she is in her menses."

The marriage of a girl before she begins to menstruate is the marriage which is approved in the *shastras*. And it is because there is no probability or apprehension of the menses occurring in the eighth year that the eighth-year marriage is the most approved marriage. There is no probability of

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the menses occurring in the ninth year too, but as the pre-menstrual period becomes shorter by one year at the ninth year, the ninth-year marriage, though an approved marriage, is not so good a marriage as the eighth-year marriage. Marriage in the tenth year means marriage at an age when the pre-menstrual period has decreased by yet another year, and the tenth-year marriage therefore is the third or the least approved marriage. The marriage of a Hindu girl after her tenth year is not approved of by the *shastras*. Consequently, according to the Hindu *shastras*, a girl should be given in marriage before she has passed her tenth year. The limit of twelve years according to English calculation, fixed in the Bill, will therefore mean the thirteenth year, and under the proposed law no Hindu girl in her twelfth year will be entitled to cohabit with her husband. Just think how fearful all this is! Men have been entrusted with the work of legislation who do not know or do not admit that many girls—girls according to English notions, but young women according to Hindu ideas—have become and are becoming mothers in their thirteenth year! The very thought is shuddering.

The experience of the Viceroy and his English Councillors in marital matters has been acquired in and from English society, and the knowledge of such matters they are acquiring in this country is knowledge derived from un-Hindu information and advice. The English are not able to see nor do they care to see that the laws made by the Hindu legislators were based on considerable experience and information.

The Englishman thinks that the later the period of life at which a girl is allowed to enjoy the company of her husband the better for society. But it is the belief of the Hindu that the earlier a girl is allowed to do so the better. The Englishman looks only to earthly happiness; the Hindu only to happiness in the next world. Not to speak of committing a guilty action, the woman who even *thinks* of any other man than her husband or *thinks* of any man whatever before her marriage is guilty of *Vyavichar* or adultery. According to the Hindu *shastras* even such a mentally unchaste woman is a fallen woman for ever. It is for this that the Hindu lawgiver enjoins the marriage of girls at an age when they are unable to think of men. A girl may be able to think of men after attaining her tenth year, and the girl who has become capable of such thoughts has, according to the true Hindu view, passed the limit of marriageable age; and no true Hindu will consent to marry such a girl. To Englishmen all this may be matter for laughter, but it is not so to the Hindu.

That a woman should from her childhood remain near her husband and think of her husband, and should not even see the face of any other man except her husband, are injunctions of the Hindu *sastras*, the significance whereof is understood by only *sattwik* (spiritually disposed) people like the Hindus. How will the English understand it? The English look to earthly happiness only—to the purity of the body. A European woman is regarded as pure and chaste if only her body has not been made over to one who is not her husband. But in the Hindu's opinion she alone is truly pure and chaste who has never even thought of one who is not her husband.

It is laid down in the Hindu *sastras* that a girl should be married early and live in the company of her husband, and should immediately on her having the menses cohabit with her husband. All Hindu practices are connected with their religion. And a married couple at their first cohabitation must perform the prescribed religious rites—must infuse even into the sexual desire the holy and ennobling sentiment of religion. No other nation except the Hindu possesses such an ordinance. The English are not in the least capable of realising the spirit of this holy rule. What wonder therefore that they should by means of compulsory legislation raise the age limit for the consummation of marriage? No one who does not see with a Hindu's eye



will be able to understand the secret meaning of the Hindu's social practices and observances.

Cohabitation is now allowed after the tenth year, and this arrangement has caused no inconvenience or trouble. For no girl has her menses in her tenth year. It is not proper to resort to legislation for the sake of one or two Hari Maitis. There are many Hari Maitis even in English society. Nor would a rule allowing cohabitation in the twelfth year make the recurrence of the Hari Maiti case an impossibility. For there are girls, and their number is not few, who do not have their menses even in their thirteenth year, and in every instance in which a girl has not had her menses a Hari Maiti case is possible.

There was no objection to the tenth year limit, because there is no apprehension of religious demerit being occasioned in the tenth year. The fixing of a limit after 10 is open to objection, because it is precisely after 10 that religious demerit is apprehended or occasioned. Considering that if, on the one hand, a girl is given in marriage, religious demerit will have to be incurred owing to the law's tyranny; while, on the other, if a girl is not given in marriage, religious demerit will have to be incurred according to the injunctions of the *sastras*, it is certain that nobody will give his daughter in marriage before she has completed her twelfth year. When both courses are open to the same objection, namely the incurring of religious demerit, while the marriage of a girl before she has completed her twelfth year is likely under the law to lead to grave danger, every sensible man will, as a matter of course, marry his daughter after she has passed her twelfth year. Consequently early marriages will gradually be stopped. The prevention of what the English consider premature cohabitation will necessarily lead to the prevention of early marriage, and the prevention of premature cohabitation by law will have the effect of preventing early marriages. It is *this* thought that makes the Babu reformers here and the "well-wishers of India" in England dance in joy.

It is therefore clear that, in spite of the statements of the Viceroy and the Law Member to the contrary, the prevention of premature cohabitation in the manner proposed will necessarily lead to the prevention of early marriage, and will thus deal a heavy blow to the Hindu religion and produce a fearful revolution in Hindu society.

The Hindu *sastras* also prohibit premature cohabitation. But what is early marriage according to the English, and according to the law which they are about to make, is not early marriage according to the Hindu *sastras*.

According to the Hindu, the childhood of a girl is to be determined by reference to her first menses, and not to her age. A girl who has not menstruated even in her fourteenth year may not be considered, according to the English and their law, to be a child and a child that is unfit for cohabitation, but according to the Hindu and his *sastras* she is a child and a child that is unfit for cohabitation. Cohabitation with such a girl-wife will not, according to the English and their law, make a Hari Maiti an offender, but according to the Hindu and his *sastras* cohabitation with her will make a Hari Maiti an offender. The Hindu and his *sastras*, on the other hand, do not consider a girl who menstruates at 11 to be a child, but consider her fit for cohabitation. But such a girl is a child and unfit for cohabitation according to the English and their law, and whoever cohabits with her will be regarded by the English as a Hari Maiti, and their law will convict him of rape and sentence him to transportation for life. How different is cohabitation according to the Hindu and his *sastras* from cohabitation according to the English and their law!

If the Bill had prohibited premature cohabitation in the way in which it is prohibited in the Hindu *sastras*, it is possible that the Hindus would



not have made so much objection. That they are objecting so much is because the English are fixing an age-limit.

Pundit Sasadhar Tarkachuramani is not a non-Hindu, and has not expounded the *sastras* in the English style. What is premature cohabitation according to the English is not premature cohabitation according to him. And the premature cohabitation which he has condemned is not premature cohabitation, as understood by the English. The Pundit has not defined or determined childhood with reference to age, but with reference to the occurrence of the first menses. By quoting the Pundit as an authority, the Law Member, Sir Andrew Scoble, has only proved himself the skilful and intelligent advocate he once was.

It is argued by the Law Member that as premature cohabitation is prohibited in the Hindu *sastras*, Government has the right to prevent the practice, even if it is followed only in particular provinces and particular instances. The writer fully agrees with him in this, and says that Government is in every respect entitled to do so. But the premature cohabitation which is prohibited in the Hindu *sastras* is not the premature cohabitation which the Law Member is endeavouring to prevent. What the Hindu *sastras* and Hindu society prohibit is not premature cohabitation with reference to the age of a girl, but premature cohabitation with reference to the occurrence of her first menses.

The writer must say it a thousand times that the *quondam* Counsel, Sir Andrew Scoble, has done a great wrong by confounding "premature cohabitation" as understood by Pundit Sasadhar Tarkachuramani and defined in the Hindu *sastras* with premature cohabitation as understood by the Europeans, and which would not be premature cohabitation according to the *sastras*. It is to be hoped that in the debate on the Bill Sir Romesh Chunder Mitra will freely and fearlessly explain this point.

The Sovereign has the right to prevent cohabitation which is spoken of and prohibited in the Hindu *sastras* as premature cohabitation, because he is the defender of religion. But the sort of premature cohabitation which the Law Member is about to prohibit by means of legislation is not that which is spoken of and prohibited in the *sastras*. The cohabitation which is prescribed in the *sastras* as highly obligatory is being prohibited by the Law Member by force of law, and he is disregarding the injunctions of the Hindu *sastras*, and is about to deal a blow to the Hindu religion and to religious rites and practices.

The introduction of the Age of Consent Bill in the Legislative Council has caused the greatest alarm in Hindu society, and preparations are being made on all sides to make protests against the measure. It is feared by many that the Bill will be hurried through the Council, the Viceroy not allowing sufficient time to the public to protest. The writer, however, does not care to believe that His Excellency will be guilty of such improper conduct. What is now wanted is—protest—protest—protest.

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Jan. 15th, 1891.

33. The *Dainik-o-Samachar Chandrika*, of the 15th January, thus continues its remarks on the Age of Consent Bill:—

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To take English medical opinion on the question of the age of menstruation of Hindu girls is as absurd as it would be to take a Mullah's opinion about the Mahashtami fast. Sir Andrew Scoble attached great weight to Dr. Webb's and Dr. McLeod's opinion on the Hindu menstruation question. But it ought to be carefully considered whether or not that opinion should be accepted. No such opinion can be accepted as reliable if it is not based on a personal examination of girls in their first menses with a view to ascertain their precise age at that time. The Law Member may think that the two doctors collected their information by personal examination of the age of Hindu girls on the first occurrence of their menses, but the writer cannot think so. For,



considering that it is difficult even for Hindus themselves to collect such information, how can it be believed that a foreigner and one professing a different faith from that of the Hindus would succeed in doing so? As a rule, Hindu women have no horoscopes, and consequently very few of them can tell their age. When one's own wife cannot say when she first commenced to menstruate, how can one expect that other people's wives would be able to say it? And as the difficulty is very much greater in the case of foreigners, the information regarding the age of menstruation of Hindu girls collected by Dr. McLeod is extremely unreliable.

Considering how difficult it is to get accurate information regarding the first occurrence of menses in the case of married girls, it must be absolutely hopeless to get such information in the case of unmarried girls. Such information may be easily collected among a Christian people; but it cannot be collected easily in a community of Hindus. Dr. Lamart of England has shown that many girls cohabit before 12, and some even conceive before that age. Dr. Gulliver is of the same opinion. English doctors say that in England the age of first menstruation is 14, but Doctor Lamart has seen many English girls menstruate long before that age.

In the opinion of Englishmen, England is not a very cold country. It is situated within the temperate zone, and according to Dr. Ogilvie, the age of first menstruation in that zone varies from 12 to 14. This shows that even in England girls may commence to menstruate at 12; but as that country is situated near the frigid zone, English girls generally commence to menstruate at 14, and a few before that age. Now this age-limit decreases as one comes southward. In Italy most girls commence to menstruate before 13, and in still more southern countries the first menstruation occurs at a still earlier age. But many places in India lie within the torrid zone, and though some of its northern provinces fall within the temperate zone, they do not for that reason enjoy a temperate climate. Cashmere, for instance, is situated within the temperate zone, but it is nevertheless proper to consider it a cold country.

In cold regions trees and creepers blossom later than in warmer regions; similarly in cold regions women blossom later than in warmer regions. Go to Lapland, and you will see girls of 20 who have not yet menstruated. There is no means of knowing the exact ages at which girls commence to menstruate in the different provinces of India. The Census returns give no help in this matter. For the information in question we must therefore rely on the experience of one's own countrymen.

It is certain that menstruation is delayed in cold countries. In Cashmere, for instance, girls menstruate at a maturer age than in Bengal. But it will be a mistake to apply the experience of Cashmere to Bengal. The jack tree, which begins to bear fruit in Bengal in three years, does not begin to bear fruit in three years in Cashmere too. In Cashmere many girls of 16 are mere children, while in Bengal many girls of 12 are young women.

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34. The same paper has the following on the proposal to raise the age of consent :—

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Agnibes, Charak, Susruta and other Hindu medical authorities had no experience of Bengal. Their experience was confined to the North-Western Provinces. So, if either Susruta or Charak has said that 'girls do not begin to menstruate before 12,' that statement should be taken to mean no more than this, that girls do not begin to menstruate before 12 in the provinces which they knew. It may be that in Cashmere menstruation does not take place before 12. It may be that in the regions lying at the foot of the Himalayas, such as Goruckpore and other tracts, girls do not begin to menstruate before that age. But it is clear as an axiom that the opinion of Charak, Susruta, and others on the question of menstruation is one that does not apply to modern Bengal or to the Deccan.



Again, Susruta and others have considered the question only from the physiological standpoint. They have only considered at what age menses must commence, and at what age cohabitation must begin, if father, mother and child are to enjoy health and live long. Susruta was probably a Buddhist. His opinion as to the age of cohabitation cannot therefore be accepted by the Hindu *shastras*. Charak, too, says:—

“Barley cooked in chicken-broth is proper diet in stoppage of urine, and barley cooked in beef-broth is proper diet in a dangerous attack of fever.”

Again, patients afflicted with the disease known as *Bhasmakita* are advised to take fat.

Are all Hindus to take such unclean food on the strength of this authority?

Those who would raise the age of cohabitation on the strength of Susruta's authority are men who are either mistaken themselves, or who seek to lead others into error.

The *Dharmasastra* deals not with Utopian theories, but with actual facts. A husband is to cohabit with his wife as soon as her menses commence. This is the injunction of the *shastras*. And your Charak, Susruta, Agnibes and Harit have nothing to do with this injunction.

England is situated close to the frigid zone, and girls in that country may therefore as a rule begin to menstruate at 14. But girls are found to menstruate even there before 14. India is situated close to the torrid zone, and girls begin to menstruate here at a much earlier age. Girls begin to menstruate here at 12, and even earlier. In Bengal especially this is the rule. Again, the age of menstruation differs in different families. Many have seen and we too have seen girls in some families beginning to menstruate at an early age, and girls in other families beginning to menstruate at more advanced age. In some families boys attain virility at 14 and in others not. The age at which boys and girls attain puberty is different for different families.

It is, in fact, absolutely impossible to lay down any definite age of menstruation. There are exceptions to rules everywhere; and such exceptions are numerous in Bengal. But the universally recognised religious code of Bengal lays down that cohabitation must take place on the commencement of the menses. Consequently, every impartial man must admit that, however it may be with other provinces, in Bengal the age of cohabitation cannot be raised by legislation to 12. It must also be allowed that the Government has no right to interfere with the indispensable religious practices of even a single subject.

The Law Member says that it has been in a manner ascertained for a truth that girls are not admitted to cohabitation before 12 in the Punjab, Madras, Bombay, and other provinces. The Poona protest also is said to declare that in almost no case does cohabitation take place there before 12. Cohabitation on the commencement of menses is the universal practice, and nowhere is cohabitation regulated by age. It is, therefore, certain that any fixing of age will be a source of oppression in other provinces besides Bengal, and it is still more certain that it will be a source of fearful oppression in Bengal.

The Law Member says that the provinces where cohabitation before 12 is unknown can have nothing to object to the proposed measure, and that as regards provinces like Bengal, where early cohabitation is the rule, it is necessary that the proposed law should be enforced in them.

But we have refuted this contention before. Cohabitation takes place at an early age only where menses commence at an early age and cohabitation is not regulated by age. Any fixing of age will therefore lead to oppression. The existing law provides a remedy against cohabitation before



the commencement of menses. In Hari Maiti's case the English Barrister-Judge, Mr. Wilson, said that Judges were hampered by the existing law in the matter of inflicting adequate punishment in cases of forcible cohabitation before 12; and that, where such forcible cohabitation takes place before 12, the husband may indeed be transported under the existing law on a charge of rape; he cannot be transported if such cohabitation takes place after ten. As Phulmani was more than ten years old, Mr. Justice Wilson could not transport Hari Maiti. Under the existing law a husband can be punished if his wife is grievously hurt in the course of cohabitation before 12. Mr. Justice Wilson sent Hari Maiti to jail under that section. But that was light punishment in Mr. Wilson's opinion, and he was not satisfied with awarding it, for his is an Englishman's heart.

The Law Member has made much of this expression of opinion by Mr. Wilson. But Justice Mitter too was, like Justice Wilson, a Judge of the High Court. Even Sir Andrew Scoble must admit that Mr. Mitter's knowledge of this country is far superior to Justice Wilson's. Mr. Mitter's knowledge of Indian law is probably greater and certainly not less than Justice Wilson's. Mr. Mitter's knowledge of the English law is also not inconsiderable. Justice Mitter sat longer on the High Court Bench than Justice Wilson; and he also filled with credit the office of Chief Justice. Now Justice Wilson says that the existing law provides no remedy against forcible cohabitation. But in the Legislative Council, and in the presence of the Law Member, Mr. Mitter has plainly declared and proved that the existing law does provide such a remedy. But the quondam Barrister and present Law Member, Sir Andrew Scoble, has accepted Justice Wilson's view as infallible. His master, the Viceroy, has also accepted that view as infallible. They may slight the opinion of the native Judge Mr. Mitter, but every true Hindu will accept Sir Romesh Chandra's view as correct. If Hindus had the privilege of legislating for themselves, this proposal for raising the age of consent would now have been nowhere. It is because non-Hindus have been entrusted with the work of legislation that this illegal, heterodox and unrighteous Bill has been introduced. Endeavours are being made to pass the Bill by force. We must suffer all that fate has decreed for us. We have suffered much, are suffering much, and will have to suffer more. But the officials should, nevertheless, proceed a little more cautiously.

Meetings are being everywhere held to protest against this proposal to raise the age of consent. A meeting convened by Mahamahopadhyaya Dinabandhu Nyayaratna, and to be attended by pundits from all quarters, will be held to-morrow at the house of the Duttas of Hatkhola in Calcutta. A protest meeting has also been held at the rooms of the British Indian Association. Mahamahopadhyayas Mahes Chandra Nyayaratna and Chandrakanta Tarkalankar and Pundit Madhusudan Smritiratna have, on a reference made to them by Raja Sasisekhareswar Roy, recorded their opinion to the effect that cohabitation immediately after the first menstruation is a religious obligation. All Hindu pandits are of this opinion. Will the Viceroy and his Councillors disregard an opinion which is universally held?

#### VI.—MISCELLANEOUS.

35. The *Sahachar*, of the 7th January, says that the loud cheers with which Mr. Hume was received by the delegates when he rose to speak at the last

Mr. Hume.

Congress shows how great is the respect which people feel for him. The enthusiasm thus displayed passed like an electric current even to the men who were present as mere visitors. It is a private individual that exercises such influence in a large country. This old man has acquired by dint of merit an amount of power which kings with whole armies at their back do not

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possess. Mr. Hume's is no crowned head; but not even crowned heads command the respect which he commands. History cannot show another instance of so much influence and popularity possessed by a private individual. Mr. Parnell alone can challenge comparison with Mr. Hume. But Ireland is a small country, and so Mr. Parnell's influence must be reckoned less than Mr. Hume's.

SAHACHAR,  
Jan. 7th 1891.

36. The same paper considers the circular issued by Government prohibiting the attendance of Government servants even as visitors at the Congress to be a sign of the times. The Congress has empowered its President to petition the Viceroy on the subject, and people are anxious to know how Government enunciates its policy in relation to the Congress. The Government of this country, though possessing unlimited power, cannot prevent the holding of public meetings by legislation, because such an act would be opposed to the fundamental principles of British rule. Freedom of speech and freedom of meeting are birth-rights of the British citizen, and Parliament itself cannot lay aggressive hands on that freedom. What has then the Congress done that Government servants should be forbidden to attend its sittings, even as spectators? This question will certainly be raised in Parliament. This circular will strengthen the Congress. It has made the delegates give up the proposal, made some time ago, to hold the Congress every two or three years instead of every year. As soon as Lord Dufferin uttered his reproaches against the Congress, hundreds of people went to attend the Congress at Allahabad. European officials are treating Bengalis and the adherents of the Congress as their enemies. Many officials have resolved not to give any appointment to the Bengalis, and the Bengalis who are already in the service are being ill-treated. But all this has not terrified the people. If the officials be sensible men, they will know that even Anglo-Indian writers are annoyed by their exercise of despotic authority. They are the servants of the public, and the public are not their servants. But they have heretofore conducted themselves in a manner which argues a strange misconception in their minds of their real position. A state of things which does not exist in Great Britain and the Colonies has been suffered to exist up to this time in India, but it will not be suffered to exist longer. It is natural that the officials should give a death-bite. But the tide which has commenced to flow is not to be stopped. Every class of Her Majesty's subjects must be allowed equal rights. Government has made a great mistake, and its mistake is a gain to the public. The elective system as proposed by the Congress must be conceded.

SAHACHAR.

37. The same paper says that the Viceroy has placed it on record that Mr. Henvey did full justice to the responsible and difficult duties imposed upon him, and has declared that his retirement is a loss to the service. In speaking of the execution of Marshal Ney as an enemy of France, Napier indignantly says that the hero who had fought 500 battles for France, and not one against her, was shot down as a traitor, and that not even the bitterest enemy of the Bourbon family could show so clearly how very different were the interests of France from the interests of that family. What Lord Lansdowne calls a loss to the service will be regarded as a gain by the native princes and the native public. There is no gainsaying that the interests of the service are not identical with those of the country. Government may have reposed implicit trust in Mr. Henvey. But were the "boycotting" of the Congress and the *Amrita Bazar Patrika*, the order prohibiting natives to discuss political questions, the taking of the lands of native princes and not giving them compensation, the cruel treatment of the Maharani of Rewa, proof of the justice done by Mr. Henvey to the trust reposed in him by Government? The present race of Indians say that Government should

Mr. Henvey.



and must pursue a policy which will make the interests of the service and their own interests identical.

38. The *Navayuga*, of the 8th January, heartily thanks Sir Auckland Colvin for his proposal to entrust village punchayets with the disposal of petty civil and criminal suits. The people of this country enjoyed the right of self-government in ancient times, and the advent of civilization in the country deprived them of that right. And they are now licking the feet of their foreign rulers in order to get that right back. The self-government, for the introduction of which in this country Lord Ripon got so much credit, is, in the opinion of the writer, no self-government at all. There would have been no necessity for the Congress if the right of self-government had been conferred on the people before its establishment. They are certainly mistaken who think that the introduction of the elective principle in the Legislative Councils will have the effect of conferring the right of self-government on the people. For whether that principle is introduced or not, the power of the Viceroy as President of the Council will always remain supreme. Thus, all things considered, the concession of the elective franchise will confer no substantial benefit on the people. People should rather try to settle their disputes among themselves by means of arbitration than resort to courts presided over by civilian officers. If they do so, they will be able to escape much of the oppression which is now committed on them by the civilian body, and then there will be a substantial bettering of their condition. Sir Auckland Colvin's proposal will, if carried, also tend to produce the same result, and bring about in time a reduction of court expenditure. Self-government, in the true sense of the word, is yet to be conferred on the people, and they should try to make themselves fit for it. Lord Ripon's self-government is shadow, and not substance.

NAVAYUGA,  
Jan. 8th, 1891

39. The *Dainik-o-Samachar Chandrika*, of the 8th January, publishes the following letter on the subject of the recent disturbances at Bankoorah :—

The Bankoorah affair.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 8th, 1891.

At 8½ A.M. on the 25th of December last information reached me that Kuladaprasad Pande, my nephew (sister's son), who was a student at the Mission School, was being baptised by the Missionaries. Thereupon, without a moment's delay, I and my two other nephews made for the church. On our reaching the compound in front of the church, some three or four sahebs and nine or ten Bengali Christians drove us therefrom, and took their stand at the gate. After much entreaty the Reverend Mr. Spink brought out Kulada and made him say—"You had better go away. I will not go with you." He was kept at a distance of some 50 to 60 cubits from us when he made the above reply. The boy Kulada is not more than 15 or 16 years old. As he was not even permitted to come near us, we went to lodge an information at the thana. The darogah not being there, we went to his lodgings, and, according to his instructions, went to make an application to Baboo Bhuban Mohan Raha, who was then in charge of the Magistrate's duties, the Magistrate being out on tour. On our way we learnt that the sahebs had driven to their *kuthi* with Kulada. One of my nephews, Annada, applied to the Magistrate to the effect that the missionaries were trying to baptise his brother by holding out false inducements, and were illegally detaining him for that purpose, and that, as he was a minor, he should be made over to his custody and guardianship. On this application the Deputy Magistrate wrote the order—"Let the police enquire and report." Having returned home and finished my meal, I in company with the darogah went to the sahebs' *kuthi*. Four sahebs brought out Kulada and made him say what they themselves wished him to say. Thereupon I entreated the darogah to take Kulada aside and there take his deposition. But the sahebs objected to this, and the Reverend Mr. Spink said—"I am writing to the Deputy Magistrate asking



him to be present at the investigation. The investigation will be conducted in his presence." I then went to the lodgings of the Deputy Magistrate, and remained there so long as the Deputy Magistrate was out taking Kulada's deposition. I heard afterwards that Kulada said to the Deputy Magistrate that he had become a Christian of his own free will, and that as he was 20 years of age, he was not a minor. At night Annada left for his country home at Panchal, a village 14 miles from Bankoorah, and returned on the 26th with his old father, Amrit Pande, and had an interview with the boy before nightfall. After 4 P.M. that day (the 26th) the Hindus of the locality held a meeting in the *atchala* (thatched shed) in Doltola, and resolved not to send their boys to missionary schools, and to open a school for giving English education to Hindu boys according to the Hindu method. The darogah of the local police and the Court sub-inspector were present at the meeting. A little while after the meeting was over, Annada, his father, and others were coming to Schooldanga. About this time the Reverend Mr. Smith and the Reverend Mr. Spink started for Ranigunge in a special carriage belonging to Shaw and Company, and it was rumoured that they had Kulada with them in the carriage. Informed of this rumour, the sub-inspector had the carriage stopped near the thana, and allowed it to proceed on finding that Kulada was not in it. When the carriage reached Doltola, some wicked boys (who they were cannot be ascertained) stopped it. Thereupon a scuffle ensued, and the sahebs got beaten by the boys. The police came on the spot immediately, and an enquiry was commenced. On the following morning the darogah had the people of our locality and those of the neighbouring places called before him, and asked the coachman of the carriage in which the sahebs had driven to identify them. The coachman and the syce could, however, identify none. In the afternoon the darogah sent for my nephew Annada, the same who acted as a complainant against the *sahebs*. Finding that he did not turn up just then, I went to Doltola, and the darogah told me to stand security for Annada, who, he said, had been suspected of having been implicated in the disturbance. I accordingly stood security for him. That day the Magistrate returned from tour. The following day, at 3 P.M., a head-constable having been sent to take me to the thana, I went there accompanied by Annada and returned in the evening, when the darogah told me that the suit for rioting would be taken up next morning. Consequently a fresh security bond for Rs. 200 was entered into. At night I went to nearly all the pleaders, and they one and all refused to appear on our behalf on the following morning. I thought that their services might be available at midday, and accordingly applied to the Magistrate next day that as nearly all the pleaders had left the station during the Christmas holidays and had not returned up to that time, the hearing of the case might be postponed till 12 noon, when some of them might be expected to appear on behalf of the defendants. The Magistrate said that he would let the case go on and take up the cross-examination later in the day. Accordingly the case was taken up in the morning, and I began to take notes of the depositions. The Reverend Mr. Spink and the Reverend Mr. Smith said :—"The *asami*, Annada, followed our carriage to *Madhyabazar*, crying and howling. We did not see him when the disturbance occurred. We have been unable to identify any one. *Madhyabazar* is half a mile from the scene of the disturbance." The Magistrate gave it out as his opinion that sufficient evidence had not been adduced in the case. Only one Christian boy said that he had seen me, Annada, and 200 other persons beat the sahebs. The Government Pleader was engaged in this case on behalf of Government. He said that the police were enquiring into the matter and more proof was likely to be obtained. Thereupon the case was postponed. We have not yet cross-examined the witnesses on behalf of the prosecution. The Magistrate said that he would next hold a local investigation. Unfortunately that very



night one of the four constables who were on the watch set fire to the Mission School building. Next morning I was out in order to be present at the local investigation. But two constables and one head-constable took me to Doltola, where I met the Magistrate and the District Superintendent of Police. Upon the Magistrate enquiring who I was, the darogah said—“He is Kasi Baboo, the ringleader and root of all mischief.” I protested, and the saheb asked me whether I knew who set fire to the Mission School building. I said—“no Sir, I have heard only just now that the school-house has been burnt.” Then the Magistrate and the District Superintendent of Police went their way, but I remained. The District Superintendent of Police soon returned and asked me to come with him to the thana. I followed and met the Magistrate after a short walk, and the Magistrate asked me—“Baboo are you a B.L.?” I said “No, I am a L.L.” Then he enquired why I was following him. I said I had been asked to do so, and would return home if permitted. He gave me the permission, and I went home by a different road from that which the District Superintendent was travelling. Some time after I had reached home, I received a summons requiring me to appear in court as a witness in the rioting case. I appeared in court, where many others besides myself were present. Every one of us deposed to the fact that there was a meeting, that the disturbances occurred after the meeting had broken up; and that we were not present when the disturbances occurred. We were then ordered to be present in court, and appointed special constables under section 17 of Act V of 1861. Seventy-two people in all have been so appointed. Four of them are pleaders of the Judge’s court, two pleaders of the Munsif’s court, seven or eight mukhtars, and the rest are respectable traders and amla of the cutcherry. Six files of 12 each were formed and required to take their turn in six beats. The special constables had to watch the Christian houses, the church, and the Mission School. As special constables we passed four days in great humiliation. The respectable pleaders and the big amla of the Fouzdari Court, instead of supporting our case, are even afraid to speak a few words of consolation on our behalf. The Magistrate has sent up an elaborate report to Government stating that the people have combined and formed a conspiracy, and asking for 50 men of the military police and some European inspectors and sub-inspectors. I have forgotten to state one thing, and that is the fact that, on the day following that on which the Mission school building was burnt, the school-house for Hindu boys was also burnt. While all articles of furniture in the Mission school-house have been saved, everything in the Bengali school-house is burnt. When the Bengali school-house was burning, I was on my watch at the Mission school-house for girls. When I was leaving home the following morning I saw the Magistrate, the Deputy Magistrate, Nanda Baboo, some police officers and others standing in front of the temple of Gopalji. Nanda Baboo pointed at me and said to the Magistrate ‘here is Kasi Baboo.’ The Magistrate asked me, ‘well Baboo, how many more houses will be burnt! You have raised the storm, but the whole town will have to suffer for it. I will quarter the military police here, and all the townspeople will have to bear its cost.’ I said nothing. This is the story of the disturbance. We are very much alarmed. The pleaders of the place are unwilling to help us.

The editor remarks on the above letter as follows:—Mr. Barrow, the same who was in Jessore, is now Magistrate of Bancoorah. He has made 72 respectable pleaders, mukhtars and traders special constables, and made arrangements for obtaining the aid of the military police. He thus wants to make Sir Charles Elliott understand that the Bengali population of Bancoorah are in a state of rebellion. Whenever the respectable people of any place, offended by the unjust acts of an individual or of a class of men, try to put a stop to them, they are oppressed by being made special constables. A perusal of the Bengal Police Report will show that every



year more than a hundred respectable men are oppressed in this way. The whole town of Bancoorah contains only 80 to 85 respectable men, and out of that number 72 have been made special constables. Mr. Barrow certainly deserves credit for what he has done. It will not be a very easy thing for those who have been charged in connection with this *padre* difficulty to obtain justice. Pleaders and mukntars cannot be obtained, and many of the pleaders have been themselves detained as special constables; and those who are not so detained are afraid of the Magistrate. At such a juncture as this none but English barristers will be able to stand before Mr. Barrow. This is Sir Charles's first trial, and His Honour ought to know himself, and to make others know, that to rule is not the same thing as to oppress. As there is religion at the bottom of this affair, the High Court should be on the alert about it.

PRATIKAR,  
Jan. 9th, 1891.

40. The *Pratikar*, of the 9th January, is glad to see Kumar Ranjit Singh of Nasipore decorated with the title of Raja Bahadur. The people of the whole Moorshidabad district have been pleased at the conferring of such an honour on the descendant of Dewan Udbanta Singh.

Before the commencement of the English rule, titles of distinction used to be conferred by the rulers only on those men who evinced by their acts a love for their country and countrymen. Even among zemindars those only had the good fortune to be decorated with titles of distinction who devoted their lives to doing good to others and to their country. The English followed this policy in the early days of their rule. But their policy appears to have since undergone a change, and none are now honoured with titles but those who have acquired some influence with the authorities.

Who does not know of the munificent Rani Annakali Debi of Cossimbazar? The lady spends the whole of her annual income of about thirty thousand rupees in acts of public charity. The Jubilee *tol* established by her also bears testimony to her public spirit. It is to be regretted that Government does not think it fit to honour a lady possessed of such noble qualities.

SURABHI-O-PATAKA,  
Jan. 9th, 1891.

The New Year's Day honours.

41. The *Surabhi-o-Pataká*, of the 9th January, refers to the New Year's Day list of honours and observes as follows:—

As Government now-a-days does not make any distinction of persons in distributing these titles, these latter have lost much of their former value. They are now bestowed on all persons, good and bad.

EDUCATION GAZETTE,  
Jan. 9th, 1890.

42. The *Education Gazette*, of the 9th January, says that much information regarding castes and their unknown matter will come to light if subdivisions and professions is carefully entered in the census returns.

To make the meaning clear by an example. It is popularly believed that among people of the Ekadas Tili caste (a subdivision of the Tili or oilman caste) the number of male births is in excess of that of the female births, and that this fact accounts for the largeness of the marriage dowry for females among that people. Now, if this belief is proved by the census returns to be correct, then the information which those returns will give regarding the occupations, circumstances in life, and other matters in connection with this section of the oilman caste will be of use in ascertaining the true cause of the excess of male births among them. No provision has been made in the forms of the census returns for showing separately the number and condition of Kulin and Vamsaja or non-Kulin Brahmins respectively. There are only two columns in the forms for caste subdivisions, and these too will be filled up by the name of the caste, such as Brahmin, and its principal subdivisions, such as Radhi, Varendra, or Vaidik. In the Schedule Book 16 lines have been filled up to serve as models. And none



of these models contains a single word regarding Mussulmans and Native Christians. This omission is certainly improper. The Mussulmans are divided into four sects, *Hanifi, Sufi, &c.*, besides having other subdivisions, such as Shia, Sunni, Wahabi, &c. Now it is stated in the instructions for filling up the forms that each individual will write therein the name of the religion he professes and that of the sect he belongs to. And if one Mussulman writes that he belongs to the Hanifi sect, and another that he belongs to the Shia sect, the sect column in the forms will come to be filled up on two different principles, and no correct information regarding the number of people in any sect will be obtained from the returns. Perhaps the proper course will be to write Shia or Sunni and not Hanifi, &c., under the sect heading. Again, it is stated in the instructions that those who have no caste should write the name of their race or family in the forms.

Under the heading of caste subdivision, therefore, Mahomedans should say whether they are Sheikh, Syed, Mogul or Pathan. And as that heading is not intended for subdivisions of the family, it is perhaps not the intention of the authorities that family subdivisions, such as Rohila, Jola, &c., should be entered under the head. But the greatest confusion will occur in the case of the Vaishnavas. For a man may be a Vaishnava by religion, a Ramayat or Krishnayati by sect, and a Vaishnava again by caste or subdivision of caste.

Government and the Congress.

42. The *Banganivási*, of the 9th January, has the following :—

BANGANIVASI,  
Jan. 9th, 1891

If the Indians had been disloyal; if the two hundred and fifty millions of Indians had taken the resolution to be hostile to the handful of Englishmen sojourning in the country, the heroes of the White Island could not have stayed one moment here: like grains of sand under the foot of an elephant, they would have been trodden upon and ground down into dust. If the Indians had not been friendly to the English, Clive's trick on the battlefield, or rather the play-ground at Plassey, could not alone have shaken the throne of the tyrant Seraj. If the whole Indian population had been hostile to the English, a handful of European soldiers alone could not have saved them from the hands of the sepoys in the great Mutiny, and the execution of Nandakumar would have been avenged on the spot. If the Indians had been disloyal to the English throne, Warren Hastings' outrageous conduct in this country would not have been noticed in Burke's speeches alone; for the Rajput of that time had still strength in his arm and valour in his heart, and knew how to wield the sword; and the Native Chiefs had not yet been made powerless through the agency of the Resident. And if they had combined to use their power against English oppression in the first stage of English rule in this country, the history of that rule in India would certainly have been different from what it is now. If the Indians had been disloyal, Government could not have looked listlessly on while the indigo-planters were oppressing the ryots. If the Indians had been rebels, Nawab Wajid Ali of Oudh would not have died in the prison house at Muchikhola, nor would the son of Ranjit Singh have had to leave his country, and beg from door to door in Europe; nor, again, would the Begum of Bhopal have been deprived of the company of her husband at the bidding of Sir Lepel Griffin. Again, if the Indians had been rebels, India would not have had to bear the expenses incurred by the British Government in robbing the unfortunate Thebaw of his kingdom, nor would Maharaja Pratab Singh of Cashmere have been deprived of his throne. And lastly, if the Indians had been rebels, England's sons would not have found it so easy to make themselves merry by rupturing the spleens of natives.

It is not in the nature of the Indians to be disloyal to their Sovereign, whom they regard as the deity incarnate. The Indians call even the Sovereign's servants *Dharma Avatar*. They allowed the *Yavanas*, the destroyers of the Hindu religion, to hold sway over them for six centuries, and did



not hesitate to liken the Emperor of Delhi to the Almighty Himself. It is the incomparable patience and fortitude of the Indians which has enabled them to brook in silence all the oppressions which have been committed upon them by the English during their rule, extending over upwards of a century.

Another trait in the Indian character is that they never forget benefits done to them. And it is for this reason that they acknowledge the benefits which they have received at the hands of the English. History says, and Heaven alone knows whether it says truly or not, that the English traders delivered India from Moghul oppression. It is Englishmen only who say this, but the Indians nevertheless take this for truth, and brook in silence all English oppression, and by allowing Englishmen to aggrandise themselves with their wealth are themselves starving and dying. It has not therefore been either discreet or politic on the part of the Government to suspect the loyalty of the Indian people, seeing that they can still offer ovations at the feet of Her Majesty's sons, grandsons, and representatives, or to suspect the loyalty of the Indian Chiefs, who do not even now hesitate to risk their all and their very lives in helping the English Government in times of emergency. Government has therefore acted very foolishly in taking up a hostile attitude towards the Congress.

What objection could Sir Charles Elliott have to send his wife to the Congress as his proxy? The refusal of Sir Charles Elliott to send even the members of his family to the Congress makes the suspicion very strong that the reason assigned by His Honour for not accepting the invitation was not the real reason of his refusal.

BENGAL EXCHANGE  
GAZETTE,  
Jan. 9th, 1891.

English oppression in India.

43. The *Bengal Exchange Gazette*, of the 9th January, has the following:—

"Whose subjects are we? Are we the subjects of Her Majesty the Queen-Empress, or of Mr. Gomes of Chunamgully? If we are really the subjects of Her Majesty, why is it that every Englishman lords it over us at his pleasure, as if we were so many beasts? Khairoo Mussulman, of Dum-Dum, was quite an innocent man. But he was killed in broad day light as if he were only a beast. The story of this oppression reached England, but produced no effect there. Her Majesty herself turned a deaf ear to it. Occurrences like these make us ask, if we are really the subjects of Her Majesty or of some one else.

"The case of Khairoo is only one of the innumerable instances of a similar nature that are daily occurring everywhere. Readers! have you ever taken note of them? No, it is not likely that you should have taken note of them, seeing that you, who were one day respected throughout the world for your noble Arya virtue of loving your countrymen, have now become beasts. Your bodies have now become Satan's habitations; you are now only so many graves in which your former self is buried, and none but devils now dwell in those graves.

"It appears that we really lived under Her Majesty's rule when the East India Company governed the country. Offending officials were then regularly called upon to explain their conduct; the Company themselves were constantly on the alert, because oppressions committed under them had to be instantly remedied. Nor was the remedy that was exacted a very trifling thing. Even men like Warren Hastings had to suffer great indignity for misconduct in India. A man like Nandakumar was indeed hanged under the Company's rule, but hanging and worse oppression than hanging are being now committed upon every household. But, reader, you have not time to think of these things. The be-all and end-all of your present existence is somehow or other to make a livelihood. All you want of your rulers is that they should give you your bare livelihood, and then you will not care if they kill even your brother, or you will perhaps take the killing of your brother as



a happy thing for you. Fie to your education, reader, and fie to your manliness!"

44. The same paper says that whenever Englishmen in this country propose any scheme for the good of the public, the native nobility and gentry promptly subscribe large sums for its furtherance. This they do either with the view of winning the good opinion of Englishmen or from a sincere desire to benefit the public. But little real benefit has ever been derived by the native public from such schemes. The Medical College Fund was largely contributed to by wealthy natives; but a glance over the native and the European wards of the Medical College Hospital will convince anybody that the health and comfort of European patients are much more carefully looked after by the authorities than those of native patients. Natives contributed largely to the funds of the Darjeeling Sanitarium, but native invalids are not now allowed access to it. The District Charitable Society was founded mainly with native money, but the Society has always restricted its charity to needy Europeans. The out-door dispensary of the Medical College was established with money given by Baboo Chunilal Sil, but great partiality is shown there to European patients. All this is sufficient to justify the suspicion that the Lady Dufferin Fund, though established mainly with money subscribed by natives, will, notwithstanding the expectations of its subscribers to the contrary, only seek the good of the Europeans, that European ladies will be all-in-all there, and that native women will not only not derive any benefit from the movement, but will probably be treated with contempt in these hospitals. It is almost certain that the greater part of the fund will be spent in bringing out lady doctors from foreign countries.

The Lady Dufferin Fund.

BENGAL EXCHANGE  
GAZETTE,  
Jan. 9th, 1891.

45. The *Urdu Guide and Darussaltanat*, of the 9th January, says that defects in the administration of the country pointed out by the Urdu newspapers and the complaints of the Mahomedan community urged by them on the Government are seldom, if ever, found to be removed. This leads the writer to suspect that there is no Urdu reporter in the office of the Bengali Translator to Government where native newspapers are reported upon for Government. The Bengali Translator, being a Bengali gentleman, does not know even the Urdu alphabet, and it is therefore impossible for him personally to report upon the Urdu papers. All that he probably does is now and then to get hold of a Urdu-knowing Mahomedan, and with his assistance to report upon the Urdu papers in a random style. The Bengali Translator thus thinks that he is discharging his duties satisfactorily, and the Government, too, supposes that it is doing its duties by its Mahomedan subjects. The only party who really suffer hardship by this perfunctory reporting of the Urdu newspapers are the Mahomedan subjects of the Crown. It is hoped therefore that Government will appoint a special Urdu reporter for the benefit of the Mahomedan community.

The Bengali Translator's reporting upon Urdu newspapers.

URDU GUIDE AND  
DARUSSALTANAT,  
Jan. 9th, 1891.

46. The same paper says that there is no denying that enmity with Government and the Mahomedan community is the ultimate object of the Congress. The reason for the Congress's enmity with the Mahomedan community is that that community has held itself completely aloof from the movement, the few Mahomedans who have joined it being by no means leading men.

The Congress.

URDU GUIDE AND  
DARUSSALTANAT.

47. The *Saraswat Patra*, of the 10th January, says that the orthodox Hindus of Nuddea have given up the use of foreign salt and sugar on hearing that these articles are refined with bone dust. Will not Hindus then be

Unclean salt and sugar.

SARASWAT PATRA,  
Jan. 10th, 1891.



SANJIVANI,  
Jan. 10th, 1891.

able to use salt? It is a sad thing that Hindus should be compelled to buy unclean salt and sugar. Will not Government look to the matter?

The Bankoorah disturbance.

48. The *Sanjivani*, of the 10th January, publishes the following letters on the

Bankoorah disturbance :—

(1). Kulada Prasad Pande, a nephew of Bhola Nath Babu, was converted to Christianity on the 25th December last. This event wounded the feelings of the people, who therefore thought it advisable to replace the Bengali school in the place by an English school. A meeting was accordingly held in Doltola on the 26th December for discussing this question. The meeting had certainly no other object in view. It was after dusk, and the meeting had not yet dispersed when the mail coach passed the place, and shortly after a special carriage belonging to Messrs. Shaw & Co. was about to pass it, bearing the missionaries Messrs. Spink and Smith. At this time some who had been loitering about the place of the meeting approached the carriage for the purpose of seeing if it contained the missionaries, as a report had already spread that the missionaries would flee to Calcutta that night with Kulada Prasad. The approach of men offended the missionaries, and they abused the men. The conduct of the missionaries drew a large crowd about the carriage, and brickbats were heard striking against it. All this created a row. The gentlemen who had assembled at the meeting fled in all directions for fear of being summoned as witnesses. Some people pursued the missionaries as they ran away for shelter. Mr. Spink took shelter in the dispensary of the doctor Ramnath, and Mr. Smith received slight injuries. Mr. Scales, an indigo-planter, had come to Bankoorah that very night in his carriage armed with a rifle. In the absence of the Magistrate and the District Superintendent of Police, who were both out on tour, Babu Nanda Lal Bagchi, the Deputy Magistrate, came to the spot and took down the depositions of the missionaries and of the coachman near the dispensary of doctor Ramnath. It is reported that the missionaries sent an account of the affray to Calcutta the very next day. On their return from tour the Magistrate and the District Superintendent of Police held a local investigation, but could not identify the men who had attacked the missionaries. Only one man, named Annada Pande, the father of Kulada Prasad, was sent up on suspicion, because the Daroga, Hari Charan Rudra, had seen him running after the carriage till it reached the thana. The case was heard before the Magistrate on the 29th December last; but seeing that there was no evidence to justify a conviction, the Magistrate ordered a local investigation to be made. On the night of that very day the missionary school building was burnt down. How this occurred is a mystery, because four constables and a Christian head-constable had been specially appointed to watch the building that night. Moreover, the fact that all the furniture, not excepting even the pictures on the walls, had been got out safe has created a strong suspicion in men's minds here, and all sorts of rumours are afloat about this act of incendiarism.

On the 30th December the Magistrate and the District Superintendent held an investigation and ordered several gentlemen to be present at the court at 11 o'clock. Summonses were also served on several persons requiring their attendance at court. At noon of that day the Magistrate asked for a list of the names of the officials, and appointed the native gentry—the pleaders, muktears, and amla of the place—as special constables to watch the quarters of the missionaries and the school building in Kuch Kuchia, which had not been destroyed by fire. Various reasons are being assigned for this appointment of special constables



Whatever, the Magistrate's own reasons for taking this step may have been, it hardly needs mentioning that his action has put a lot of innocent men to great inconvenience. It would appear from the Magistrate's words as if failure to detect the real culprits had stimulated him to this act of oppression on these respectable people. About seventy-two men have been enlisted as special constables to keep watch at the door of the missionaries' house for three hours every night in this cold season. Many of them are already getting fever; but for some reason best known to himself the Civil Surgeon refuses to give them certificates of ill-health which would secure them exemption from the painful duty. It is said that the Magistrate intends enlisting some more men as special constables.

One of the four constables who had been appointed to watch the missionary school building on the night it was burnt down has been taken into custody, and the remaining three have been dismissed. Along with the missionary school building the Bengali school building maintained at public expense was also burnt down. But the loss in the latter case comprised not the building only, but also furniture worth about five or six hundred rupees. Baboo Mohesh Chandra Bannerji, a pleader of the local Bar, asked the District Superintendent for the services of a constable to keep watch over the few remnants of the school furniture, but met with downright refusal. It is a pity that where four constables could be spared to watch the missionary school building simply on suspicion of harm to it, not one could be spared to take care of the few articles of furniture that had been spared to the Bengali school after the destruction of its building by fire.

(2). On the night of the 30th December last the Bengali school building was burnt down, and furniture worth about five or six hundred rupees was destroyed. A Barrister-at-Law having come to the place a few days ago on a travelling excursion drew up a petition, and submitted it to the Magistrate with the signature of the gentlemen who had been enlisted as special constables. On receipt of this petition the Magistrate exempted the gentlemen from the duty of keeping watch, and appointed ghatwals to perform that duty. The special constablenesship of the gentlemen has not however been cancelled. They have therefore still to present themselves every day at 5 P.M. before the District Superintendent. The Magistrate has passed orders on the petition which has been submitted to him by the Barrister, though he refused to pass orders on the petitions which had been previously submitted to him. An application has been made for a copy of the Magistrate's order, with a view of making a representation to Government. But Bankoorah is a poor place, and there is no hope of a large subscription being raised. Several persons refused to sign the petition through fear.

All magisterial correspondence on the present affair is being carried on demi-officially.

A notice has been put up on the roadside by order of the District Superintendent to the effect that any one giving information which will lead to the apprehension and conviction of the persons implicated in the late disturbance will be given a reward of Rs. 100. The notice makes no mention of the burning down of the Bengali school-house. It would thus appear as if the English Government existed in India only for the benefit of the missionaries, and did not consider it its duty to look after the Indian people.

The last Congress.

49. The same paper has the following  
anent the last Congress :—

- (1) The stigma hitherto attached to the Bengali that he was a man of many words, but of no action. Nor can it

SANJIVANI  
Jan. 10th, 1891.



be said that the charge against the Bengali character was wholly false. But happier days, it is clear, have dawned, and the Bengali has become a man of action. A gigantic affair like the Congress has seldom been seen in India. It is true India had seen in ancient times the *Gomedh*, the *Aswamedh* and the *Rajasya* gathering, but all India never appeared in those gatherings. The Congress of to-day is a *Prajasuya* sacrifice or gathering to which representatives from every part of India come. The success of the last Congress was owing to the exertions of the Bengalis, who gave excellent proof of practical ability in the arrangements made for the accommodation of the delegates.

(2) The high sense of duty shown by Bengali youths in connection with the last Congress is matter for congratulation. Bengali youths in general are now found very much disposed to make light of all public movements. It is therefore very reassuring that some of them performed so doughtily the duties assigned to them at the last Congress. They did not show the least sign of annoyance or unwillingness to wait at the Howrah station for days together, and at all hours of the day and night, for the purpose of escorting the delegates to their quarters. Nor did they hesitate to serve the delegates like so many menials. And they did all this with great zeal and pleasure.

(3) The presence of native ladies at the Congress in the character of delegates was indeed a very hopeful sign. The Congress held at Bombay last year was the first to witness native ladies as delegates, but the number of such ladies witnessed by it was very few. The last Congress saw more than a hundred native ladies. And not only did native ladies attend the Congress, but one of them, Mrs. Kadambini Ganguli, B.A., G.M.C.B., even addressed the assembly. How delightful it was to see one of India's daughters addressing such an assembly in English !

BENGAL EXCHANGE  
GAZETTE,  
12th, 1891.

Sir Charles Elliott's visit to Orissa.

50. The *Bengal Exchange Gazette*, of the 12th January, has the following :—

Orissa will continue to exist in its present degraded condition if it is not made easily accessible from other parts of the country. To this end a railway is absolutely necessary, connecting it with Bengal. The only means of communication between Orissa and Bengal now is the steamer service established of late years by private companies. Considering the large profits made by these companies, it is not unreasonable to conclude that Government will not be a loser by the construction of a railway through Orissa. It will, in fact, be able to raise half its annual expenditure on such a railway from the pilgrim traffic which it will have to carry on. The only reason why such a railway line is not constructed when the rest of the Indian Peninsula is being covered with a network of railways is that the authorities are indifferent to Orissa. This is very wrong, indeed, for the best attention of Government should be directed first of all to those parts of the country which are least advanced.

It is very hopeful, indeed, that Sir Charles Elliott has first of all directed his attention to Orissa. It is probable that his object in going to that province is to see the country and its people with his



own eyes, and then to take such steps as may appear to him necessary for their improvement. The first step that should be taken in this direction is the construction of a railway line joining Orissa with Calcutta. And the necessity for such a line will make itself manifest to His Honour in the inconvenience he will himself meet with in the course of his journey.

The Bengal-Nagpore Railway Company have proposed to open a branch line from Sambalpore to Orissa. It is hoped that the Bengal Government will not hesitate one moment to consent to this scheme.

When the necessary railway lines facilitating communication between Orissa and the other parts of the country have been completed the Government's attention should be directed to the supply of good drinking water to the people of Puri and to the large number of pilgrims who annually visit the temple of Jagannath. A supply of this want will save the lives of hundreds of pilgrims who annually die of cholera. Government should also direct its attention to irrigation in Orissa, the existing canal serving no useful purpose whatever.

It is hoped that the present Lieutenant-Governor will depart from the policy of his predecessors and carefully observe the condition of Orissa and its people. It is a matter of congratulation that Sir Charles Elliott has taken pity on the people of Orissa.

51. The *Dainik-o-Samachar Chandrika*, of the 15th January, says that some Mahomedans of the town of Hooghly have memorialised the Lieutenant-Governor with the object of preventing the preponderance of Hindu Commissioners in their Municipal Board and the appointment of a Hindu as Chairman of their municipality. This shows that quarrels between the two peoples are on the increase.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 15th, 1891.

Quarrels between Hindus and Mahomedans.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 17th January 1891.



